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# Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

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## A Profile of Bridgewater Treatment Center's 'Sexually Dangerous' Unit



Anti-Right Group Denies Avoiding Gay Issue  
Prison Officials Seize **GCN** Film  
London Faggots Play New York





# GayCommunityNews

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A mourner remembers George Wenz and Vernon Kroenig, the two gay men shot to death outside the Ramrod bar in New York City, during a candlelighting ceremony held at the bar last week (see GCN, Vol. 8, No. 20).

## Anti-Right Group Denies Plans To Avoid Gay Issue

Compiled by Jil Clark

WASHINGTON, DC — An aide for outgoing U.S. Senator George McGovern has denied a report that a new liberal organization, created by the senator to counter the power of the New Right, will avoid the issue of lesbian and gay rights.

The Coalition for Common Sense, which is expected to be fully functioning by mid-December, seeks to become "a counter force to the right wing around the country." McGovern aide George Cunningham told GCN that the coalition has not decided to exclude human rights for lesbians and gay males from its agenda.

However, according to a story which appeared in the San Francisco *Sentinel* on November 26, an unnamed McGovern assistant said that the new liberal coalition will not address lesbian and gay rights issues, which, the assistant said, the coalition believes spurred the right

wing growth and resulted in defeat of many liberal senators, McGovern among them.

"That's part of the problem that occurred in 1978 and 1980," the McGovern assistant told Larry Bush, the reporter who wrote the *Sentinel* article.

The unidentified aide added that no lesbian or gay rights groups were, as yet, on the mailing lists of national organizations which will receive invitations to join the new coalition in the next few weeks.

Contacted by GCN, Cunningham denied that the coalition had any plans to side step the lesbian and gay human rights issue or to exclude lesbian and gay organizations from its mailing list.

"We haven't seized on [specific issues] yet. I don't think that's been decided at all, Cunningham said. "The coalition was started on election night . . . so at the moment, we are still heavily

involved in housekeeping tasks — closing out the senator's office, renting [a new space], finding equipment, moving in. . . . [I]t's premature to think about specific issues."

Cunningham added that lesbian and gay human rights and other so-called "social issues" — such as abortion — "have to be addressed. We expect they will be a part of Common Sense."

However, contacted by GCN, Bush said that he had quoted an aide in McGovern's office "verbally" and "there was no question where they were coming from." The aide's name was not available by the time GCN went to press.

Cunningham contends that Bush must not have been talking to a McGovern aide. "When you're moving out of an office, there are a lot of people around and they are the people who pick up the

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### News Analysis

## March Against Violence Emphasizes Coalitions

By David Lamble

SAN FRANCISCO — This past month has seen many examples of cooperation and violence, coalition building and conflict between lesbians and gay men here and members of some of the city's many ethnic minorities.

The annual march and rally at San Francisco's city hall in honor of the late George Moscone and Harvey Milk showed some of these signs of both tension and cooperation between the city's sexual and ethnic minorities.

Earlier in the month, the results of the Nov. 4 city election had revealed the beginnings of a strong electoral alliance between progressive gays and Chinese, an alliance forged between the Harvey Milk Gay Democratic Club and the Chinese-American Democratic Club. This alliance seemed to aid the election of Harry Britt as an openly gay supervisor city wide and Dr. Tim Wolford as a gay person on the city's Community College Board, while increasing the city-wide vote totals of Julie Tang to the Community College Board, and Ben Tom to the San

Francisco School Board.

Speaking at the lesbian/gay march and rally against violence at San Francisco City Hall Thanksgiving night, Julie Tang declared, "The coalition between the gay community and the Chinese community extends far beyond campaign politics. It goes into the crux of the problems we both share."

Tang pointed out that immigration restrictions against Chinese people were in effect as late as 1965, adding, "Today the gay members in this society are not allowed into this country freely and unrestrictedly. Those are the same kinds of concerns that we share and the same kinds of concerns that we have to fight for."

Tang noted that the Chinese community had also been victimized by the media, in a manner similar to that experienced by lesbians and gay men. Tang indicated the similarity in the stereotypes of Chinese people portrayed in the new Charlie Chan movie and the images of gay men found in the CBS documentary *Gay Power, Gay Politics*.

Turning to the main theme of

the rally honoring the memories of mayor George Moscone and Supervisor Harvey Milk, slain two years ago by former supervisor and ex-cop Dan White, Tang explained that the Chinese community and other minority communities have suffered violence in San Francisco, violence perpetrated by or ignored by the San Francisco Police Department.

"I feel that as a Chinese person it is my responsibility to educate the members of my community about the kind of pain we have to go through to deal with this violence and the historic ignoring of us by the law-enforcement agencies, and it is really incumbent on us to work together to fight that kind of violence. Violence on the [part of] law enforcement agencies is completely intolerable."

Tang declared that the current coalition between Chinese and lesbian and gay San Franciscans was "the hard work of Harvey Milk and his far-sightedness and his versatility."

Tang concluded by declaring about the future of the Chinese-

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## Prison Officials Seize GCN Film

By David Morris

BRIDGEWATER, MA — Prison guards at the Bridgewater Correctional Center confiscated a roll of film from a GCN photographer after holding his camera for almost two hours when they discovered he had been taking pictures of the facility from a roadway outside the prison gates.

Michael Thompson said he had been photographing prison buildings on Wednesday, Dec. 3, to illustrate an article by Tom Reeves on gay men imprisoned for having sex with minors (see centerspread, this issue) when an unidentified plainclothes employee of the prison approached him saying, according to Thompson, "Hey, what are you doing? Give me that camera."

After Thompson gave him his camera, the unidentified man told Thompson to wait, then walked inside the prison. After a few minutes, Thompson went inside to try to get his camera back.

After about two hours of trying to talk to prison officials, an unidentified uniformed guard returned Thompson's camera but told him to remove the film and give it to him. Thompson said the guard told him the film would be processed at the prison. "If there's anything we don't like on this," Thompson said the guard told him, "then you might be in trouble."

Thompson said the guard added, "We're going easy on you. We could charge you with trespassing. You have to have permission to be on state property and this is all state property."

According to Thompson, he had never left the roadway leading to the prison while taking the photographs. There were no signs, he says, indicating that the road was state property, that trespassing was prohibited or that photo-

graphs could not be taken.

"The thing he threatened me mostly with was trespassing," Thompson said. "That seems to be the law: 'You can't be on state property without permission'."

Thompson says he told the guard he was taking photographs to illustrate an article but he did not tell them for which publication out of fear of homophobic reaction. He was not carrying a GCN press card at the time.

The processed negatives were returned to Thompson the following day. Charles Gaughan, Superintendent of Bridgewater Correctional Center, told GCN, "We had the negatives developed and I've looked at them and we find nothing that is censorable."

Gaughan said prisons may be photographed only with prior permission. "It's a security thing," he told GCN. Gaughan said photographs could be used to "aid and abet" an escape.

William Johnson, Chief of Guards at Bridgewater, commented "We have inmates in here that are doing time. We can't have anybody taking pictures. We don't know what's going on, whether they're trying to get them out or what." Johnson added that inmates could sue the photographer, the prison and the Department of Corrections if pictures were taken of them and published without their permission.

Michael Donahue, chief counsel for the Massachusetts Department of Corrections, apologized for the incident, which he attributed to "a rather unfortunate misunderstanding."

Donahue said it was institutional policy at Bridgewater, as stated in the prison's "blue book," not to allow photographs to be taken on the prison grounds without prior permission. When

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## Allegra Productions May Fold

By Jil Clark

BOSTON, MA — Allegra Productions, a five-year-old women's production collective, here, is in danger of folding. According to Polly Laurelchild of Allegra, the financially troubled production company will dissolve unless it breaks even on the Wallflower Order Dance Collective concert Saturday, December 6. "And," she added, "breaking even" includes paying the producers — as well as the performers, technicians, travel costs, rent for the auditorium, etc."

Laurelchild told GCN that Allegra lost more than \$1000 at each of the last four concerts, including Mary Watkins and Linda Tillery, Betsy Rose and Cathy Winter, and Alive! "Two years ago, Alive! drew as large a crowd as this year — even though in the meantime they had produced an

album and become well known as excellent musicians."

What explanation does Laurelchild have for this decline in attendance at women's music events produced by Allegra?

"The trend now among women is to not go out to concerts like they used to. Women are taking them for granted. You no longer hear women saying, 'Wow, a women's concert!' Instead, women will go see a movie that night for \$4."

Laurelchild also sees the rising ticket price as discouraging ticket sales but she says it is an unavoidable result of inflation. Allegra discontinued the sale of tickets according to a sliding scale because "it wasn't working . . . Women who couldn't afford the regular price still weren't buying tickets at whatever price they could afford."

"In our programs we have

asked for suggestions as to how to make concerts more accessible to women without much money. No one has ever responded to us."

Laurelchild guesses that there are other reasons for the diminished interest in women's concerts: "It seems women only want to see the old favorites — Holly [Near], Meg [Christian], Cris [Williamson], Margie [Adam]. . . . Frankly, I'm not interested in producing only four women over and over."

GCN asked Laurelchild whether she thinks poor attendance at the Watkins and Tillery concert last winter reflects some racism in the white feminist community in Boston. "I do indeed," she replied. "A lot of women you see at all other concerts were not there. A lot of black women, Hispanic women and other third world women were there — which says a

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# News Notes

## quote of the week

"This is obviously the most difficult decision I've ever made in my life. I'm not happy with the decision. I'm trying to convince myself that I'm happy — that I did the right thing. I don't know. You're going to have to ask me ten years from now if I made the right decision. And then I'll be able to tell you."

—Leonard Matlovich on his decision to abandon his suit against the U.S. Air Force (see *GCN*, Vol. 8, No. 20) in an interview with *GCN*, November 24, 1980.

## new local coffeehouse

BOSTON — Singer, songwriter and comedienne Maxine Feldman has announced the opening on Thursday, Dec. 4 of a new coffeehouse designed both as a gathering place for lesbians and gay men and their friends and as a stage for a wide variety of artists.

The Oasis is intended "to give performers, especially women and Third World people, an opportunity to display their talents in an alcohol-free environment."

In addition to performances by musicians and singers, the Oasis will feature poetry readings, theater, film and photographic exhibits. Sunday evenings, Feldman told *GCN*, will be open to any artist who wishes to perform, without prior arrangement. Wednesday evenings are for women only but when possible, Feldman said, Wednesday performers will also be featured on other evenings for mixed audiences. In all cases local performers will be given preference.

Feldman told *GCN* that for the sake of both performers and audience, no one will be admitted after 8:00 p.m. and performances will begin at 8:05 p.m. Doors will open at 7:30 p.m.

Admission will be \$2.00 on Sundays and from \$3.00 to \$5.00 on other evenings.

The Oasis is located in the basement at 355 Boylston St., through the chapel entrance.



Holland Wemple

New York Mayor Edward I. Koch proclaimed the weekend of November 22-24 "Gay Market Weekend" in the city. Shown presenting the proclamation at a City Hall ceremony are (left to right): Richard L. Strahan, vice-president of the Greater Gotham Business Council (GGBC), a gay and lesbian business organization; Herbert P. Rickman, special assistant to the mayor; Allan Marshall, chair of the Gay Market Coordinating Committee; A.J. Yordan, president of GGBC; and Robert M. Mehl, deputy director of Community Boards of the office of the Manhattan Borough President.

## the unknown soldiers

WASHINGTON, DC — Lesbian and gay groups here held ceremonies for Veteran's Day in mid-November, commemorating lesbians and gay men who served in the U.S. armed forces in the past.

The *Blade* reports that the Gay Activists Alliance sponsored a wreath-laying ceremony at the Tomb of the Unknown Soldier on Veteran's Day, November 11. The ceremony, performed by longtime gay activist Frank Kameny and two other GAA members who are veterans, was routinely authorized by the U.S. Army. A similar ceremony planned for Memorial Day last May took place only after intervention from the White House with the Army.

Another wreath-laying ceremony was sponsored the previous day by the Gay Ex-Marines (GEMS) at the Iwo Jima Monument in Arlington. GEMS president Nick Maklary told the *Blade* that the ceremony paid tribute to gay and lesbian Marines who fought in the nation's wars and who served in the Marines, often without proper recognition.

## bunny king is still in court

BOSTON — Bunny King's fight to regain custody of her two daughters goes on.

In September, the Massachusetts Supreme Judicial Court ruled that King could not be deprived of the custody of her children simply because she was a lesbian (see *GCN*, Vol. 8, No. 11).

The court, however, did not award custody to King; its final decision was to send the case back to a lower court, where evidence of King's present fitness as a parent would be heard by the same judge whose original decision to deny her custody was reversed.

Gay and Lesbian Advocates and Defenders is asking for contributions to help defray the costs of King's legal battle and of the "friend of the court" brief GLAD submitted as part of the case. They ask that contributions be sent to the GLAD Parent Custody Fund, 2 Park Square, Boston, MA 02116.

The Franklin County Lesbian Alliance has started a defense fund for King. Contributions can be sent to the Bunny King Defense Fund, c/o Franklin County Lesbian Alliance, P.O. Box 235, Deerfield, MA 01342.

## develop your career

BOSTON — The Homophile Community Health Service (HCHS) has announced that it will conduct two discussion groups on Career Development and Lesbian/Gay Issues.

Joel Hencken of HCHS told *GCN* that the groups will provide information on career planning and there will be discussion of career problems specific to lesbians and gay men. They will be led by Phil Carrozza and Steve Malley.

The groups will meet from 7:00 p.m. to 9:00 p.m. on Monday, Dec. 15 and Monday, Jan. 12 at 80 Boylston St., Suite 855, Boston. There is no charge for participation but pre-registration is necessary since space is limited. For more information call (617) 542-5188.

## be prepared

HOUSTON — An instructor at a Ku Klux Klan "survival camp," who says communists and homosexuals are his only enemies, is teaching Boy Scouts and Civil Air Patrol cadets how to strangle people and fire guns.

In a copyrighted story, the *Houston Chronicle* said the survival skills taught by ex-Marine cook Joe Bogart include how to strangle people, cope with obstacle courses and fire semi-automatic weapons.

It said Bogart, a drill instructor from La Porte, Texas, conducts the course for Explorer scouts and Civil Air Patrol cadets at Camp Puller near Houston.

The *Chronicle* earlier reported that Camp Puller — called a "survival camp" — is frequented by right-wing extremists and is used as a training camp for the Texas Emergency Reserve, a Klan paramilitary arm.

The camp is run by Robert John Sisente of Deer Park, who denies he is a Klan member, and Louis Beam of Pasadena, grand dragon of the Texas KKK. Sisente is associated with an Explorer post.

Bogart said he was invited to teach the youths by John Bryant, on federal probation for illegal weapons sales in Memphis and a leader of the Explorer post. It has not been fully chartered by the Boy Scouts of America.

"I am proud to be a member of the Klan," said Bogart, who said he had been a member for two years. "There are only two groups I'll battle with — communists and homosexuals. That's the basic reason I joined the Klan."

## oral roberts goes berserk!

COLLINGSWOOD, NJ — Has television evangelist Oral Roberts gone berserk?

Rev. Carl McIntire, another fundamentalist preacher, thinks he has.

Roberts claims, in a fundraising letter sent to followers, that in May he spoke with a 900-foot-tall image of Jesus Christ, which told him to seek donations for help in building a \$200 million "City of Faith" medical complex in Tulsa, Ok.

"I felt an overwhelming holy presence all around me. When I opened my eyes, there he stood . . . some 900 feet tall, looking at me," Roberts wrote.

Ridiculous, says McIntire, who contends that Roberts concocted the vision to spur the fundraising drive for the medical complex. The fundraising letter, sent in September, asked for \$5 million a month in donations; a spokesperson for Oral Roberts University and the Oral Roberts Evangelistic Association told the Associated Press that the letter resulted in \$5 million in contributions as of last month.

"Oral Roberts, I'm afraid, has gone berserk on these visions of his," McIntire told reporters.

McIntire, who once led marches in Washington calling on the U.S. government to win the war in Vietnam, said Roberts' vision was especially preposterous because Jesus is known to have been a man of normal stature.

"We don't know how tall he was, but we think he was under six feet," McIntire said.

## wrung out, hung and tied

SAN FRANCISCO — A citizens' advisory committee to the Board of Supervisors here is objecting to the construction of transit shelters, because they fear that ads for gay sex clubs would appear on the shelters.

Maurice Klebolt, head of the advisory committee, told the supervisors' Streets and Transportation Committee that if the board approved construction of the transit shelters, which would display advertising, by an advertising company, the city would have difficulty controlling the kind of advertising that could be placed on the shelters, according to the *San Francisco Examiner*.

He displayed a sign he said fell off a trolley coach, advertising the Bulldog Baths. The bus sign advertised a "Thursday night special free membership card with a paid accommodation." The sign featured pictures of twin semi-trucks and said "Valid ID Required."

Klebolt called the baths a "sex club" and showed the committee one of its promotional cards that he said was given to him in a bar. The card, which says "good for locker or room," promises a "BUCK FUCK NIGHT."

"What is behind that ad is obscene," Klebolt said. He told the committee that the board would be "wrung out, hung, and tied" if such ads were placed on shelters.

## latin american lesbians

NEW YORK — A collective of Latin American lesbians has formed here to publish a Latin American lesbian anthology.

"With this anthology," says a statement from the collective, "we wish to provide a sampling of our struggles and interests as Latin lesbians both in the United States and Latin America. Traditionally, the lesbian literature of this country has concentrated on the struggles and concerns of white lesbians. This is an attempt to break with this pattern, to provide information about ourselves, and to convey our identity as Latin lesbians."

The anthology will include all types of material: articles, poems, songs, and short stories. A limited number of tapes will be provided in such cases where written material cannot be submitted. The collective welcomes materials in Spanish or English, and it will be published in the language in which it is submitted. If editing is necessary, it will be done only with the cooperation of the author.

The deadline for submitting material is April 30, 1981; after that date, the collective will be working on selecting the actual material to be included in the anthology. Mail all entries to LALA, c/o D.L., 170 Avenue C, Apt. 4-H, New York, NY 10009. For more information, call Digna or Juanita Ramos at (212) 473-6864.



# No Gay Representation For Cable TV Commission

By Michael Glover

BOSTON — After refusing to hear testimony from the lesbian and gay community, a committee making recommendations for public access to cable television gave its final approval December 1 to a list of 17 minority and special interest groups to be included in monitoring public access — a list which omits the lesbian/gay community.

Four committee members said they will submit a minority report urging that lesbians and gay men be included.

At its November 24 meeting, the Cable Access Advisory Committee (CAAC) had voted 10-4 against including lesbians and gay men in the list of groups it would ask Mayor Kevin White to include in a proposed 50-member monitoring corporation (see *GCN* Vol. 8, No. 20).

Following the November 24 vote, a local media watchdog group, Lesbian and Gay Media Advocates (LAGMA), wrote CAAC saying they "were very upset" that lesbians and gay men were not included.

LAGMA pointed out that there were no openly lesbian or gay members of the committee, and asked for time to make a short presentation.

At the December 1 meeting, CAAC chair Betty Cook read LAGMA's letter aloud, and reminded everyone that this was a

meeting open to the public, not a hearing for public testimony.

Cook then reported she had received several calls during the week asking for inclusion of lesbians and gay men, and, pointing out that the committee was ahead of schedule, suggested that the LAGMA representative be allowed to speak.

Cook then turned to the audience and asked the LAGMA spokespersons to identify themselves. No representative was there, and after a short silence a gay man in the audience offered to speak in LAGMA's place.

Committee member Gloria Conway objected, saying the committee had been "exceedingly open and fair," sitting through 4 hours of public hearings at Fanueil Hall earlier this fall.

Conway, publisher of the *Charlestown Patriot*, added that her husband was a state commander of the American Legion and that she "could call some veterans to testify," too, since veterans weren't listed either.

"I don't understand why they were 'very upset'," added Anna DeFronzo, listed on the committee roster as a "citizen advocate" from East Boston. "I can't understand what makes them think they're different."

"Why can't they be in all these things that are listed here? Like the elderly, being a woman, or the handicapped. They could be in all

these things.

"I don't think they should feel that they're different, that they're separate," said DeFronzo.

The committee settled the issue by approving unanimously a motion by Boston University vice president Daniel Finn that the LAGMA letter be included as an attachment to the committee's report to the mayor.

The committee had previously voted to include all public testimony in its report.

Committee member Jose Masso told *GCN* that "even five minutes [speaking] before this committee wouldn't have been enough to change their minds — there's a lot of educating to be done."

Robin MacCormack, the mayor's liaison to the lesbian/gay community, stressed that the CAAC report was advisory only. "I'm sure that when the mayor picks the 50 members of the corporation next spring, we will have our share."

LAGMA member Charles Bedard, who told *GCN* that he didn't attend the meeting because committee rules prohibited public testimony, said that White "should have appointed a lesbian or a gay man to the committee in the first place."

At its next meeting, December 18, the committee will present its report to the mayor.



Joyce Harper

About 160 senior citizens joined the Buddies staff and 48 volunteers on Thanksgiving Day for turkey and trimmings, followed by a bingo game. The Buddies staff also sent 31 dinners to shut-in senior citizens.

## Court Will Hear Prisoner Appeal

Compiled by Michael Glover

RALEIGH, NC — The North Carolina Supreme Court has agreed to hear the appeal in the case of Willie Pilkington, a gay man accused of "attempting to take indecent liberties" with a 12-year-old boy.

The boy accused Pilkington of offering to pay the boy to have sex with him. On the basis of the testimony of the boy, the sole witness to the alleged offense, a jury sentenced Pilkington to 4 years in prison in July 1979.

Pilkington told *GCN* that on the day in question, in October 1978, he was trying to visit his sister, who lives in the Longview Lake Gardens section of Raleigh. "She wasn't there, and I was waiting in the area to see if she would come home."

"I had driven my car to a park-like area about 2 blocks away from her house, to wait, leaving the area about four times to see if she had returned."

"The last time I left I was pulled over by a police car. I thought it was some kind of driver's license check."

"Within a few minutes, other police cars started pulling up. I got scared, and asked what was going on."

"They kept saying, 'Shut up. You know what you did,' and 'Just stand there and be quiet. You'll find out later.'"

"They never told me what I did until they handed me the warrant."

Assistant District Attorney Linda Mobley, prosecutor for the case, told *GCN* that after the man allegedly offered to pay the boy for sex, the boy became frightened and hit the man with his fishing pole. The boy ran home and "the first thing he said was, 'Let me have a pencil and paper. I've got to write down the license number.'"

The boy told his parents what had happened, Mobley reported, and they called the police. "Within two blocks of where the alleged offense occurred, the police officer located a vehicle that fitted the boy's description, with the same license number." It was Pilkington's car.

Pilkington told *GCN*, "When it got to court it was my word against a child's word. I had never seen that child before in my life."

He added that the boy could easily have gotten his license plate number while he was at the park, since the boy had been fishing at a small lake there.

At the trial Mobley asked Pilkington if he were gay, and

Pilkington said he was. "In the minds of a North Carolina jury," Pilkington told *GCN*, "that is enough evidence right there."

Mobley replied that "homosexuality was not that big an issue in this case."

The appeal is based on the fact that at the original trial Mobley presented the previous criminal record of another Willie Pilkington, not the person on trial. Most of the record referred to was for another person with the same name, but a different date of birth.

The actual record of the Pilkington on trial consisted of minor traffic offenses.

"It's outrageous that it happened," said John Boddie, Pilkington's attorney. "It's really very bizarre from a legal standpoint, but the North Carolina rules have always been that if the prosecutor was acting in good faith, that there was no [harmful] error committed in the trial."

Mobley confirmed the mistake to *GCN*, but added that before the trial "one of Pilkington's attorneys and I sat down, and I disclosed to him the record of Willie Daniel Pilkington that I had, that I intended to offer if the case were brought to trial."

"No objection was ever made," Mobley confirmed. "At the trial I asked him [Pilkington] about that record on cross examination. He denied that it was his, and I did not ask him any further questions after that denial."

Pilkington told *GCN*, "The only thing I can say is the jury was looking at this as being an accurate record. In their minds they trust the prosecutor, just like we're supposed to."

"The jury thinks, 'Gosh, this guy must really take us all as jerks. Of course the prosecutor has the right information. She's reading it from the record.'"

Following the original trial Pilkington retained a new attorney, John Boddie, who appealed the case to the Fourth District Court of Appeals. On August 19, 1980 the appellate court denied his request for a new trial.

In October 1980, the North Carolina Supreme Court agreed to hear the case, and the hearing is expected in early December.

Asked by *GCN* what the chances were like, Boddie said, "I think they're reasonably good. The problem all along was in getting them to hear the case."

If the N.C. Supreme Court denies Pilkington's request for a new trial, he plans to appeal his case to the federal district court.

## STIR Causes Stir At USF

Compiled by Chris Guilfooy

SAN FRANCISCO — A gay and lesbian rights campaign is continuing at the University of San Francisco following the announcement by university president John LoSchiavo, S.J. that a gay/lesbian campus organization should not be officially recognized. LoSchiavo maintains that such recognition would suggest approval of homosexual activity and would thus be contrary to Roman Catholic church teaching. The USF is a Jesuit-run university of approximately 6,500 students.

The present controversy centers around the Alliance for Gay and Lesbian Awareness (AGLA), which had recently applied for a charter. Without such a charter they were unable to publicize their meetings or to officially obtain university space within which to meet.

The group's proposed charter was approved by the Student Senate in late October, but was vetoed a week later by Student Senate President Frank Vaculin.

The veto followed by one day LoSchiavo's statement: "The University of San Francisco, as a Catholic institution, is guided by the principles of the Catholic faith. The university believes that it should not endorse or sanction activities which are at variance with those principles. The University further believes that chartering of the AGLA as an official organization of the university would be interpreted as University approval and support of homosexual activity."

While some members of AGLA believe that Vaculin was pressured into the veto, Vaculin told *GCN* that his was an "informed decision" reached only after discussing the issue with members of the administration, including LoSchiavo, as well as with members of AGLA and "other members of the gay community."

All of this followed on the heels of another incident in which a gay/lesbian rights organization associated with the USF law school was singled out for exclusion from the

law school catalogue. The group, Students Together for Individual Rights (STIR), is an officially chartered organization which says it was caught by surprise by the exclusion.

STIR subsequently organized a protest to coincide with an Open House celebrating the 125th anniversary of the University. The

president of STIR, Peter Hanley, invited, among others, the Sisters of Perpetual Indulgence, "an order of gay male nuns dedicated to the promulgation of universal joy and the expiation of stigmatic guilt." The protest created a stir with the Sisters drawing a good deal of attention, some of it angry

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## Housing Court Overturns Lease

Compiled by Kelli Kirshtein

NEW YORK — Manhattan's Housing Court recently upheld the right of a man to share his apartment with his male partner despite lease stipulations allowing only the tenant or members of his "immediate family" to occupy the premises.

In *Sutton Realty v. William Bellamy and "Joseph Wood,"* Judge Diane Lebedeff followed the precedent set in July 1980 by *Hudson View Properties v. Weiss.* (The *Weiss* case involved the attempted eviction of a woman sharing her apartment with a man who was not her legal spouse.)

Referring to the decision of Judge Elliot Wilk in *Weiss*, Lebedeff held that "It would be a violation of prohibitions against discrimination based on marital status to base an eviction upon facts that would not form the basis of an eviction if the occupants of the apartment were married or related. That case [*Weiss*] involved a heterosexual couple. This Court finds no reason not to similarly extend that holding to a homosexual couple, given that the sole difference presented is affectional preference."

The *Weiss* decision, based primarily on New York state and city human rights laws, which prohibit discrimination on the basis of marital status, cited numerous precedents for "treating persons living together without benefit of clergy in the same manner as those legally married."

Wilk concluded in his decision that "a prohibition against discrimination based on marital status is consistent with both evolving notions of morality and the realities of contemporary society, where couples openly live in heterosexual and homosexual units without sanction of state or clergy. Indeed, Section 292.12 of the State Human Rights Law defines a family as 'two or more persons occupying a dwelling, living together and maintaining a common household.'"

The *Bellamy* case was appealed, but was rendered moot upon the death of one of the co-defendants.

*Weiss* has also been appealed and is currently pending at the Appellate Term, appeals court for the Manhattan Housing Court. Defense for the *Weiss* case is being handled by the New York Civil Liberties Union.

Rosalyn Richter of New York's Lambda Legal Defense and Educational Fund, told *GCN* that "for the first time in many years we are optimistic about housing discrimination litigation, at least in New York. These are the first positive precedents we have had and we have begun research on further litigation in this area. Neither case is binding on the entire state. Technically, each housing court judge is free to decide differently, although one is hopeful that at least within Manhattan these decisions will be precedent."



# Gay Community News

**THE WEEKLY FOR  
LESBIANS AND GAY MALES**

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## Community Voices

### better than mother

Dear Editor,

I never thought I'd be the type to get cheap thrills from something arriving in a plain brown wrapper, *BUT* I passionately adore the *GCN* subscription I've been getting as a gift from an old Somerville sister. Feverishly I flip through the pages hoping for a Loewenstein installment, then to the comics, and, finally, with regained composure, to the news. I applaud *GCN*'s coverage in keeping the man/boy love dialogue going. The issue is complex, painful and divisive in the community, which is all the more reason for its continued place in these pages. As a lesbian feminist who feels generally negative about S&M and adult-minor relationships, I support the right of those groups to express their points of view logically, without resorting to name calling, general misogyny or anti-lesbian feminist statements. I think we are all oppressed enough that we don't need to wade through that kind of drivel in our desire to hear each others' opinions.

In closing, goddess bless you folks, and I urge all of you readers to singly or collectively buy gift subscriptions for out-of-town friends. Especially if you're a rotten pen pal. I mean — hey, even my mother doesn't write to me every week!

Fry Wolhandler  
Portland, ME

### a desire for change

Dear Editor:

There is a theme of fear and victimization expressed in the recent letters, news analyses and "Speaking Out" columns in recent *GCN*'s since the election which troubles me. It is not to say that I am pleased by the outcome of the elections or thrilled with the idea of President-elect Reagan taking office with a new batch of conservative senators. But I am not surprised. I am more surprised by the panic of leftists and gay people and the irrational conclusions which people seem to be making.

It is important to put the Reagan "landslide" into a perspective which helps us understand the voting patterns rather than feeling like fascism is lurking around the corner. The most obvious statistic, which reveals a strong disgust for the set of presidential candidates, is that only 52% of the eligible voters voted at all in this election, for Carter or Reagan. So the percentage of the electorate which actually voted for Reagan was only 26%. The real majority of voters in this country found the two party candidates unsuitable for public office. One can only speculate as to the major reasons why people opted for not voting but it seems likely that peoples' politics must be generally to the left of both Carter and Reagan. And that the moral majority is actually a minority and that most people in this country are filled with discontent with the options the two party system brings. The reality is that neither the Democrats or Republicans are sincerely interested in representing the needs of working and unemployed people, gays, women and people of color. This election should be seen as a repudiation of the way things have been, the false promises of the Democrats, a desire for change — something different.

It is crucial that we not lapse into inactivity and despair as a result of these elections. Nor should we turn to the nearest liberal Democrat and pour all our energy into politicians who get forced to conform to ruling class ideology of the Democratic Party. We should, instead, turn to independent parties such as the Citizen's Party and work to build strong, broad-based coalitions which do not divide our movements.

Betsy Smith  
Somerville, MA

### short sighted and silly

Dear *GCN* staff and fellow readers,

Calm yourselves. The hysteria and opulent paranoiac fantasies that have spread over *GCN*'s pages in the wake of the general election constitute a reaction both shortsighted and silly. A change in who's in and who's out of the White House and Congress, when the options are Republicans and Democrats, hardly presages the burning of the Reichstag or the opening of Dachau in America. And to those who reply, voices aquiver with titillating intimations of martyrdom, "But this time it's different!", I answer only, "That's what you *always* say."

Substantive change in this country doesn't come about through elections, certainly not on the national level. Ronald Reagan is already renegeing, just as his predecessors have done since time out of mind. So while gays shouldn't drop attempts to influence elections and lawmaking, neither should all hopes and efforts be expended on those attempts. If gay affirmation depends upon electing the "right" politicians and passing the "right" laws, then we might as well all head for San Francisco, find a gay Jim Jones, and hold an all-gay snuff party.

So no, gays shouldn't all get together and get involved in the electioneering. Leave the two-party farce to those who enjoy it, supporting their efforts when — and only when — they treat others humanely and speak with modesty and responsibility, not as casuists, alarmists, and provocateurs of guilt. Ideally, each of us should stand up against injustice when it occurs and answer slander and defamation with truth. And otherwise — go about our business.

The common gay does well being less concerned with joining the Great Gay Bandwagon at the tail of the Democratic or Republican caravan and more concerned with living unostentatiously, honestly, truthfully, and quietly. Taking part in the affairs that touch one's life most directly — school associations, if a parent; religious groups, if so inclined; neighborhood associations; sports or performing groups; all kinds of clubs — seems a more effective way of living in the world and one's communities than getting embroiled in the machinations of centrally run, hierarchical political machines in order to curry favor for something as abstract as civil rights. At least, for most people, so it seems.

Let us strive to live fulfilling lives within our immediate communities, remaining always alert to counter injustice and fraud, especially the big lies that big party electioneering is all there is to meaningful politics and that gay legitimacy depends upon civil rights. Change will come on our home grounds, not from underground.

Ray Olson  
St. Paul, MN

### gay, pagan and proud

Dear *GCN*:

I am writing to say that I am relieved to know that I am not the only one who feels like Charles Stone (Community Voices, Nov. 8). While not advocating going so far as to purge gay people into Christianity, I concur wholeheartedly with the need to explore and develop alternate spiritualities. Why waste time and energy trying to reform patriarchal institutions when you could be building new and better ones? Some contend that religion *per se* is the problem, but that does not explain why officially atheist Communist states are oppressive to gay people. Patriarchy, of which fascism, Communism, and fundamentalist Christianity are expressions of a broader evil, is the problem.

One thing for sure, women, and of course, lesbians, have recognized the bankruptcy of patriarchal religions far more readily than gay men. Further, they are far ahead in building an alternate, non-oppressive, nurturing culture. Where are our (men's) Olivia Records? Who is our Mary Daly or Z. Budapest? Why is it that we have been so slow to recognize these truths?

I myself have found what is variously called Neo-Paganism, Wicca, the Old Religion, etc. a source of joy, strength, and purpose. My life is not perfect, but it is far better than being hung up on sin, guilt, and other such bullshit, and going through bizarre intellectual gymnastics trying to reconcile being gay with being a Judeo-Christian.

The Goddess and God the Lover are within us. Let's liberate our Higher Selves. Be Gay, Pagan, and Proud.

Blessed Be!  
Patrick Alther  
Charlottesville, Va.

### unprofessional

Dear Editor:

I am writing this letter to express my disapproval of Jill Clark's front page story "Women's Press Split" (November 29).

Specifically, I was annoyed by what I consider to be unprofessional and inflammatory writing and reporting. In writing about the difficulties of the Feminist Press, Ms. Clark writes that "... a man, Allen MacGregor, who was hired as a part time marketing consultant this fall wound up making \$100 per day ..."

It is my contention that the readers of *GCN* are sufficiently intelligent to discern that Allen MacGregor is a man without Ms. Clark's added emphasis and implied disdain. Further, I contend that it was unprofessional on Ms. Clark's part to write a story with less than one half of the necessary facts, those of Ms. Howe, the press's founder, and Mr. MacGregor.

In all, my point is a small but I think important one. In a paper such as *GCN* which is a voice of the lesbian and gay community and one which strives to promote understanding and community of purpose between these two groups, the last thing we need is divisive, inflammatory and unprofessional reporting. The same facts could have been presented by Ms. Clark in a more professional manner.

I hope that in these difficult times and in dealing with complex issues we can all act responsibly and with compassion rather than implied disdain.

Sincerely,  
Joel Goldstein  
Boston, MA

### write to prisoners

Dear Editor,

I want to share a few of my experiences and observations about writing letters to gay prisoners. For me, writing a letter has been something that "I ought to do" for a long time. I'm glad I finally got it done. I encourage all *GCN* readers to share their lives and love through their letters to gay prisoners.

Not that it is always simple and easy to do, for writing to a gay prisoner is an act of courage. In many ways, it is like walking up to that cute stranger and saying, "Hi, what's your name?" In the mails, as in the bars, you have to overcome two major fears: the fear of being rejected, and the fear of being (literally) conned. "After all," you reasonably ask, "what can I possibly have to say to a gay prisoner?" and "I've heard that they only try to get money out of me."

Your letter means a great deal to a gay prisoner. It is often his only link to a world where men and women live without fear, where love exists, and where each person has value and dignity. The mere fact that your letter is in his hands expresses all of this — even before it is opened. And yes, it is true that you may get a letter back that says, "I was framed, and I need \$150 to get out of here." It doesn't happen often. Considering the desperate conditions that exist in prisons, it is surprising that it doesn't happen more. You don't have to write back.

There are a few things you can find out to make sure that your letters get to your prisoner, and that things go smoothly for him/her. Ask about that prison's mail room rules. Is he or she allowed to receive books or photos? The rules vary from prison to prison. In some places, prisoners have difficulty accumulating 15¢ for a stamp.\* Ask if you can send some. Consider sending a subscription to *GCN* to a prisoner. Don't send anything without clearing it with your penpal. Surprises can cause problems from the officials, and from fellow prisoners.

Above all, write. Just set aside all your reasons, and sit down and write. I guarantee that you will get much satisfaction out of this 15¢ investment.

Sincerely,  
Brian A. Bauer  
Boston, MA

*\*Editor's Note: Prisoners who have jobs (not all do) usually earn less than \$1 per day.*

A Prison Project is now being formed to support *GCN* in its longstanding effort to get free subscriptions to the paper in to lesbian and gay prisoners and also to get books for them to read and penpals to write to. (Every other week there is a prisoner penpal list on the Classifieds page.) Volunteer help is always appreciated in this and other parts of the project (including doing outreach to women prisoners and researching and informing prisoners of their mailroom and visiting rights). If you can help with your time or a contribution, it will be much appreciated. Thank you.

**Advertising Manager**

GCN is looking for an Advertising Manager. Advertising or sales experience as well as a commitment to the goal of eliminating the exploitation of women and men in advertising necessary. Please address inquiries and resumes to Amy Hoffman, GCN, 22 Bromfield Street, Boston, MA 02108.

**Reminder**

Bylines/Datelines

In August 1979, in response to suggestions from our readers, we developed the following policy: datelines appear in all news stories to identify immediately the location of a news event. Bylines (such as "By Lisa Nussbaum") indicate that the writer filed the story from the city in which it took place. In the case that the story is written in a city other than the one indicated by the dateline, we use the words "Compiled by."

GCN welcomes letters to "Community Voices." If at all possible, your letters should be TYPED and DOUBLE-SPACED. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.

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# Community Voices

## greeks vs. christians

Dear Editor:

I would like to amplify some of the observations made by Michael Bronski in his perceptive review of John Boswell's *Christianity, Social Tolerance, and Homosexuality*. Let me begin by saying that I do find the book an extremely useful work of historical scholarship in so far as it brings together under a single cover an enormous mass of factual material stretching from antiquity through the first fourteen centuries of the Christian period. In this respect the book is truly a gold mine of scholarship and should be carefully studied by anyone interested in gay history.

But how is one to evaluate Boswell's central thesis — seemingly documented in scores of annotated footnotes — that the Christian religion has not itself been directly responsible for the persecution of gay people in the West? Are the pronouncements of theologians such as Augustine and contemporary bigots such as Falwell not to be taken as correct applications of Christian doctrine? . . .

I have had many occasions in the pages of this journal to rail against any facile reconciliation of Christianity and homosexuality. For me any efforts in this direction constitute a gross violation of virtually every canon of logic and reasoning.

Let me review briefly some of the arguments I have developed in the course of my own historical research in light of Boswell's study. One can certainly grant that his lexical analyses (much of which was anticipated by the studies of Bailey and McNeill) make vividly clear that the language of the New Testament makes no non-ambiguous reference to what we understand today as homosexual acts, yet still argue that biblical religion at the beginning of the Christian period had within itself, so to speak, the seeds of homosexual oppression. Specifically, I think the thesis can be advanced that the fathers of the church found themselves compelled to condemn homosexual behavior because of the power struggle they began with the pagan religious tradition of antiquity. Nietzsche displayed a profound understanding of the genesis of Christianity when he observed that the proclamation of the Christian gospel entailed a radical transvaluation of all the values of classical antiquity. Following Nietzsche, scholars such as Anders Nygren have shown how the Christian ideal of love (*agape*) is the antithesis of the classical ideal expressed by the word *eros*. Boswell himself admits that this conspicuous Greek word, so often used in homosexual contexts, is not to be found at all in the New Testament.

This brings us to the crux (no pun intended) of the matter: the realization of the extraordinary degree to which Greek religion was able to sanction publicly homosexual *eros*. It is a profound theological issue whether the gods of a people fornicate with women or boys or both or neither. Yahweh, of course, enjoys nothing of the sensual bliss for which Homer's Olympians are noted, while God the Father in the New Testament begets only through immaculate conception. The conclusion that I draw from this theological state of affairs is that homosexuality can be publicly sanctioned only where it is religiously sanctioned and the Christian religion has absolutely no vocabulary for interpreting, let alone celebrating all the manifold expressions of human eroticism. This is a point brought out very well by Bronski: the homophobia of the early church was rooted largely in a general hostility toward all manifestations of *eros*. Given the fact that Christianity sought to supplant completely the pagan tradition, and insofar as that tradition sanctioned homosexual *eros*, then the church fathers would have had profound theological reasons for opposing homosexual behavior. And on the question of social tolerance, where, if not in Chris-

## black and white men together

Dear Editor,

We are men of the New England area brought together in our desire to encourage better relationships between black and white gay men. We acknowledge and deplore the presence of racism in all areas of the nation, in its institutions, and our social and personal lives.

Our aims are:

- to offer an opportunity for socializing between black and white men in an atmosphere which is conducive to forming friendships and which provides support for on-going relationships
- to encourage the examination of our personal feelings regarding race and to provide a supportive forum for exploring them together.
- to actively engage in the struggle for racial understanding in Boston and the New England area, especially in the gay community.

To these ends we have joined with the national groups and have called ourselves Black and White Men Together-Boston. Meetings alternate monthly on the second Tuesday and second Sunday. The next meeting is December 14. For more information call:

John, 536-1160  
Ron, 267-8190 or  
George, 536-9420  
Boston, MA

tianity, do we find the most striking paradigm of religious bigotry? Look at the zeal with which the church fathers sought to put an end to the old pagan nature religion (I agree with Bronski that it is unfortunate that Boswell did not cite that masterpiece of underground literature, Arthur Evans's *Witchcraft and the Gay Counterculture*.)

In general, I think it can be said that tolerance of homosexuality in Western history has tended to coincide with the renewal of interest in the values of classical antiquity. Boswell himself intimates this in his interesting chapter on "The Triumph of Ganymede."

One other theological factor inherent in Christianity that would explain the latter's persecution of gay people is the consistent devaluation of women that runs throughout the entire Bible. I venture to say that both Judaism and Christianity are predicated on the denial that divinity can be represented in feminine form. The extreme patriarchal character of biblical religion would naturally regard passive homosexual behavior as an abomination. In the eyes of the patriarchy, he who gets fucked in effect abdicates his manhood by allowing himself to be used "like a woman" (who is by definition inferior). I stress the issue of misogyny as the root of anti-homosexual feeling because of the widespread (and unfounded) tendency to explain the practice of Greek homosexuality as a result of the alleged devaluation of women in Hellenic society. On the contrary, the argument can be made that, psychologically, Greek male homosexuality represented the exaltation of the mother at the expense of the father in the son's psychic development and cannot for one moment be separated from the worship of the Great Goddess in all her manifold Hellenic forms. (This is the thesis I have been trying to develop in my research on the homosexual mythology of the Greeks.) To repeat: disrespect in the male for passive homosexual behavior derives from a value system which consistently throttles the feminine. I agree fully with Bronski that misogyny and homophobia in the West clearly go hand in hand. (On this issue I recommend a truly epoch-making work on Greek theology by a classicist named Curtis Bennett entitled *God As Form*. See especially his chapter on Sappho.)

To conclude this endlessly elaborating letter, I must express my dismay at the extent to which academicians have more or less swallowed Boswell's thesis whole.

I recently started browsing through the magnificent pictures in Dover's *Greek Homosexuality* and realized again how radically different Hellenic society and morals were in contrast to our own. It is *not* a myth to say that their civilization was predicated on the joyful expression of sex, ours on its denial. The academicians have their heads in the clouds. I think we shall have to depend on rebels such as Arthur Evans who have bolted from the academy in order to get the straight facts about gay history.

Today, after a revolution in thought and literature that produced Keats and Shelley, Goethe, Schiller, and Holderlin, Hegel and Nietzsche, Emerson, Melville, Whitman, and Stevens, there is no longer any basis left for Christian faith. *Es ist vorbei!* In this age of theological turmoil and profound discontent with the bankruptcy of Christian civilization, I think we in the gay movement can and should attempt to find a way out of the nihilism which for the last 200 years has been inexorably tightening its noose around all our necks.

During this time of thanksgiving perhaps we should give thanks that we are finally rid of the old Christian god and have the freedom to create other more life-affirming ideals.

Charles Stone  
Hanover, NH

## back to the fringe

Dear Editor,

I just read the "Gay and Conservative" letter from Braintree, MA. The writer speaks of the need of conservative candidates to "broaden their appeal beyond the nuclear family."

This is wishful thinking. Conservative candidates have done rather well by exploiting the insecurities of nuclear families. Conservative — even intelligent ones — are all too eager to capitalize on the widespread anti-homosexual bias in this country. Conservative office holders are everywhere indebted to homophobic campaign workers. Who, for example, would get out the vote for Ronald Reagan in 1984 if he antagonized the Moral Majority et. al. by supporting lesbian and gay rights? Even if the purest conservative principles called for such action, Reagan would not commit political suicide by holding to them. Which, after all, raises more money: exploiting homophobia in direct mail fundraising off of Viguerie's computers or espousing enlightened conservative principles?

Someday, perhaps, conservatism may reach a crisis. It may be threatened with a return to the fringes. Only when that distant day arrives, though, will conservative politicians need to consider expanding their base of support. Meanwhile, lesbian and gay support of conservatism can only be considered naive.

Sincerely,  
Kenneth Busch  
Somerville, MA

## i am not comforted

Dear Editor:

"For this cause God gave them up to vile affections: for even their women did change the natural use into that which is against nature: And likewise, also the men, leaving the natural use of the women, burned in their lust one toward another" (Romans 1:26-27). These words are often quoted by our enemies to show that St. Paul opposed homosexuality, as well as to give his reason for doing so, namely, that it is "against nature." But Paul's understanding of homosexuality has been questioned in a way designed to relieve gay Christians of guilt, most recently, and notably, by John Boswell in *Christianity, Social Tolerance, and Homosexuality* (1980).

In a careful analysis of this passage, Boswell calls on his considerable linguistic and exegetical skills to conclude that "the persons Paul condemns are manifestly not homosexual: what he derogates are homosexual acts committed by apparently heterosexual persons." Boswell's arguments are entirely convincing, and we may now be sure that, whatever Paul might have thought about them, he did not, in this passage, condemn actions committed in private by two consenting adults. This knowledge will surely comfort many gay Christians.

I am not comforted. I am not Christian either, but the realization that many gay people are satisfied with this explanation makes me nervous. Apart from the fact that I consider the implied metaphysical notion of an unchanging human "nature" philosophically unsound, surely scientific evidence (not to say everyday experience) rejects the idea that people may be classified as either heterosexual or homosexual "by nature." Whatever the ultimate usefulness of Kinsey's seven-point scale, the statistics on which it was based cannot be ignored.

But that is not really what disturbs me. I fear this new morality, which, while justifying some homosexual acts, puts many (if not most) off limits, because they involve "apparently heterosexual persons." This puts us right back into the world of the (better) novels of the 1940s, in which the gay hero (heroine) agonizes over whether the object of his (her) affection is really heterosexual, since it would then be immoral to lead him (her) on. What nonsense is this? Even Freud maintained that, "generally speaking, every human being oscillates all through his life between heterosexual and homosexual feelings" (though Freud still insisted on labeling the homosexual feelings perverse).

But this is not really the point either. Rather, the question is one of sexual liberation. Why shouldn't heterosexuals (or anyone else) engage in homosexual acts if they want to? It is not necessary to argue, as Mario Mieli has, that "all straight men are latent queens," though it may well be true that "faced with skilled seduction by a gay person, it is not repression that wins out; sooner or later, all heterosexuals give in." And why should they not?

Hubert Kennedy  
Providence, RI  
©1980 by Hubert Kennedy

## christ loves gays

Dear Editor:

I'd like to respond to Charles Stone's letter concerning Christians (see *GCN*, Vol. 8, No. 16). Mr. Stone, the article about the gay priest may be drivel to you but it's important to some people. If you don't want to be a Christian that's your choice but why do you hate those of us who are Christians? Jesus is not an idiotic Nazarene. Why do you hate Him? He doesn't hate you. There's a big difference between gay Christians and Jewish Nazis. Nazis hate Jews. Christ doesn't hate gays.

There is definitely a fundamentalist backlash in this country but the people who are doing those things are not following Christ's teachings. If you knew very much about Jesus, you'd know that. They're like the scribes and Pharisees that Jesus preached against. (Matt. 23:13, 15, 23, 25, 27, 29). Christianity is the religion based on the teachings of Jesus Christ. He taught love, not sadomasochism. Unfortunately some people try to distort and pervert it. Also, crucifixion was not a religious ritual. It was the Roman government's form of death penalty.

Jesus has always been there when I need Him. I'm sorry I can't say the same thing about people, gay or straight. So, if the gay movement wants to kick me out because I'm a Christian, that's okay with me. I hope you get to know Him before it's too late.

A Christian Lesbian,  
Sue Marlow  
So. Charleston, WV

## avid

Dear Editor:

I am an avid reader of Andrea Loewenstein's *Voices in the Night*. With each new chapter, my interest and excitement grow. The pieces are dramatic and blend seriousness and humor; they also address many issues of vital importance to the lesbian and gay community.

From an appreciative subscriber,  
Tova (Schwartz) Green  
Cambridge, MA

## anita's latest

Dear *GCN*:

The latest conversion of Anita Bryant, namely, to the ranks of straight people who are trying to "love" and "understand" us lesbians and gays, is a howler. She doesn't want us "to flaunt it or try to legalize it." "They (her former cohorts) were as wrong as the gay extremists," she now says. I wonder if Anita might ponder the fact that Native Americans have been killed with "love" and "understanding" by white self-styled Christians, who stole everything they could get their hands on, and slaughtered any "militants" or "extremists" among the Native American population who tried to stop them. I'm sure she might find a cautionary note in the White Man's continued persecution of so-called Indian "militants." Anita is part Native American, and so am I. Watch out, Jerry Falwell and his Caucasian crackers may get you, sister, not for what you say but for what you are. They've probably already dismissed you as a crazy half-breed, though.

As to Rev. Jerry, he, of course, is "not anti-homosexual" but "anti-homosexuality." I guess that's his same bit of down home sophistry that explains that God listens to the prayers of Jews, if they are consciously praying to a Christian God, one of the Rev.'s latest dialectic plums. If you aren't what you are, but what he, Jerry, wants you to be, and you can't quite make it, be of good cheer; you'll either have to be what you aren't and fib and say you are — or shut up and be nothing and think you're something — and become a born again asshole.

Now to the President elect. Old testicle face has said, "A fellow asked me if I believe that they (gays) should have the same civil rights, and I said I think they do and should but that my criticism of the gay rights movement is that it isn't asking for civil rights...it is asking for a recognition and acceptance of an alternative lifestyle, which I do not believe society can condone, nor can I?"

If you analyze the statements of these unholy three, you realize that they want us to go back into our closets, deny our sexuality or corset it so tightly from view that we'll become another generation of "Boys in the Band," or suicides as in "The Children's Hour." As long as we don't "flaunt" "our lifestyles," as long as we are good little "homosexuals" who do not indulge in "homosexuality," in other words, as long as we commit ritualistic suicide, figuratively or literally, Miss Orange Juice, Elmer Gantry, and the man who calls the trees, polluters will be real nice to us. I only wish these militant heterosexuals would stop trying to force me to accept their lifestyle, which, often, I cannot condone (war, poverty, racism, sexism, homophobia, etc.). I'm trying to "love" and "understand" them, but some of them beat their wives and children. What we lesbians and gays need is a new militancy, as a famous militant said sixteen years ago, "Extremism in defense of liberty is no vice; moderation in the pursuit of justice is no virtue." So there, Ronnie, Jerry, and Anita! Go talk to Barry!

May the saints preserve us (before we're dead, that is). And may all gay men walk as if they had four balls, and may all lesbians wear Frederick's of Hollywood undies; we may have to fool them, to fight them. We can't be too careful. I've bound my wrists with Ace bandages, and I'm learning to gag when I look at handsome men! (I have this recurrent dream, though, that I walk past the local Baptist Church with my red dress on, with my vermilion lip rouge, with my high gloss application, my green eye shadow, the hint of eyeliner, the touch of erase, the lightest brush of translucent light face powder, — ooooo eeeee!) Well, time to go. I'm all set for my new aversion therapy. I watch the movie *King's Row*, and if I don't salivate each time Ann Sheridan appears on the screen, I get a shock; and if I salivate when President/elect Bonzo appears, I get shocked. Or is it the other way around? Do you think I'm too flaunty.

Sincerely,  
Ronnie Allen  
Somerville, MA

P.S. If you think the nomenclature "old testicle face" is crude, remember President elect I-made-sure-he-was-a-man once said we should bomb the hell out of North Vietnam, make it a parking lot, and charge admission. As an old trick of mine used to say, "One good turn deserves another."

## recognizing our friends

Dear Editor,

Re your story "Congress Committee Adds New Anti-Gay Amendment" and Steve Endean, Executive Director of the National Gay Rights Lobby's comment praising Senator Lowell Weicker of Connecticut.

If Senator Weicker is so pro-gay as Endean says, why hasn't he ever introduced any gay rights legislation in the Senate. Could it be that the so-called Gay Rights Lobby doesn't know their friends from their enemies?

Sincerely,  
Paul J. McNeil, Jr.  
Providence, RI



## SF March

lesbian/gay coalition, "There will be challenges. But I think there will be times when your interests will be so compelling that I will submerge my interests to meet yours and vice versa. At this point in time we have a really solid base; and let's work upon this base, the Chinese and the gay community onto other bases, with the blacks, with the feminists, with the disenfranchised, with the working class, with every segment of the community, until we can convince them that we are here to stay permanently. San Francisco City is ours!"

Tang received some of the largest applause of the night from the predominantly lesbian and gay members of the candlelight rally, estimated at between two and three thousand persons. The march and rally featured verbal allegations of the failure of San Francisco police under Mayor Dianne Feinstein to protect lesbians and gay men against street attacks (such as the brutal assault on two men Nov. 9 in Dolores Park and the even more recent murder of a gay man in Buena Vista Park).

A member of the gay male nuns' collective, the Sisters of Perpetual Indulgence, received one of the biggest hands of the evening when he included in a benediction litany the chant that lesbians and gays be "delivered from both of Dianne's faces." The participation of the Sisters seemed a genuine crowd-pleaser, particularly after they had been introduced as having challenged the participation of anti-gay preachers this summer on Castro and Polk Streets.

# Anti-Right

Continued from Page 1  
phone."

Do organizers of the new coalition believe that it was support for the so-called "social issues" or "moral issues" — such as gay rights and abortion — that cost liberal senators the election?

"In South Dakota [McGovern's home state]," replied Cunningham, "abortion was a critical issue for us [McGovern's staff]. We didn't *lose* on that issue, but if there is one critical issue that took votes from us, that's it."

In contrast, Steve Edean of the Gay Rights National Lobby contends that voters in the recent election were concerned with economic conditions in the U.S., not with social issues.

"There is a growing perception that social issues hurt politicians," Endean continued. "If we keep this fear alive, come 1984 they'll use this analysis as an excuse [not to fight for lesbian and gay rights] . . . [A]nd the more people say something, the more it becomes reality. That's a disturbing thing about politics."

According to Endean, the new coalition has no choice but to support lesbian and gay rights. "It may well be that they don't choose to make gay rights their prime issue, as they strive to get the blue collar involvement. But, at worst, they'll have to give us lip service. It's only a question of how vocal they will be."

## Film

Continued from Page 1  
questioned, he admitted that the prison grounds do not include streets or public ways, but added, "That whole complex down there is state property. I'm not sure where you'd want to draw the line on any of that."

Thompson summarized his experience. "It bums you out," he said, "if somebody comes along with a big heavy hand, especially if it's when you're not expecting it."

At press time, it had not been decided whether further legal action would be taken.

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# Allegra To Fold?

Continued from Page 1

lot to me about the need for a black women's production company, and a lot about the need for which women's support for black women's music."

Laurelchild doesn't expect the Wallflower Order concert will make a profit; she's only hoping to break even and to make a dent in Allegra's debt through the sale of T-shirts during intermission. "As long as the concerts are self-supporting, I'm willing to put out the energy to produce them ... because I think women's music is the most important thing to come out of the women's movement. As long as there is community support, the artists are there, the producers are there, the concerts will keep happening. Without community support, they'll stop happening."

Laurelchild added that she is troubled by what she sees as "the collapse of women's gathering places all around us — like the Saints [the women's-oriented bar in Boston], Amaranth [an all women's restaurant in Cambridge] ..."

"There is an incredible network of women who are making half their living doing women's music. They have to work part time — waitressing or whatever — but they're managing to do women's music. If this structure collapses, it will take another twenty years to build it back up."

## USF Stir

Continued from Page 3  
(see GCN Vol. 8, No. 13).

STIR sponsored a meeting with the Alliance of Gay Awareness, a group which had existed informally on the undergraduate campus since 1976 when its charter had been vetoed by the university administration.

AGA was then reformed as AGLA and a renewed attempt to become a charter organization was made. The stated purpose of AGLA is twofold: first, "To provide support for gay and lesbian students," and second, "to educate the campus community as a whole about gays and lesbians and their lives."

When asked in what way the charter was contrary to church teaching, LoSchiavo told GCN, "I would see homosexual activity as being at odds with the principles of the Catholic faith ... they [AGLA] have never disclaimed homosexual activity. They do not say they are in accord with church teaching."


AGLA states that they are open to any person, gay or straight, who supports their goals. Heidi Rukin, the president of AGLA, told GCN "The administration is wrong ... it is a human rights issue."

On Nov. 25, a rally was held on campus sponsored by the Students for Economic Democracy. The purpose of the rally was to educate the community about the human rights issue surrounding the refusal to charter AGLA. About 150 students attended the rally, with some, according to Rukin, standing to the rear booing. Speakers at the rally included Supervisors Carol Ruth Silver and Harry Britt and Police Commissioner Jo Daly, each of whom supported the AGLA. According to Rukin, the Students for Economic Democracy were placed on probation by the university following their role in the organization of the rally.

Both STIR and AGLA, according to Rukin, are currently considering bringing suit against the university.

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# The Hidden Oppression: Gay Men in Prison For Having Sex With Minors

By Tom Reeves

## INTRODUCTION .....

Three years ago I helped form the Boston/Boise Committee which worked to get fair trials and fair media coverage for men accused of having sex with teen-aged boys in the Revere, Massachusetts, cases. During the years since, I have visited several of the men held at Bridgewater Treatment Center. I have interviewed several Bridgewater staff, one guard, two therapists, the director of therapy, and the psychiatrist responsible for declaring men "sexually dangerous persons" (SDP). I have examined the available statistics on corrections and sex offenders in Massachusetts, including the report, "Trends in Corrections in Massachusetts" (1980). I have contacted the 13 houses of correction and two jails in Massachusetts. There are no reliable statistics on the number of gay men in prison for sex, nor the number imprisoned for non-violent, consensual sex acts as opposed to force. Figures for those categories are based on personal knowledge of the Bridgewater population, reports on those assessed under the SDP statute, and extrapolations of the crude statistics compiled by the Commonwealth or the individual houses of correction.

This is a report of what I have found. It is not "balanced journalism." It is an analysis of a serious oppression of gay men, among whose number I may some day find myself.

Most gay people know oppression as fear of losing a job or family ties. A few have spent the night in jail after a bar raid or for "flaunting" sex in public. For one group of gay men, the oppression is much more severe. The gay and straight communities scarcely know they exist and would not identify them with gay rights. Yet there are about 125 gay men in prison today in Massachusetts (and possibly 5,000 in the U.S.) for having consensual, non-coercive sex. They are often written off as child molesters, rapists, and monsters. They share prison facilities and the category of "sex offender" with the violent men who rape and mutilate women and children. Yet these gay men have committed no violence against lives or property; they have raped no-one. They are often quiet, almost passive, individuals who were suddenly ruined by a life-style as specific to them as being gay or lesbian is to all of us. Their number is growing and the length of their sentences is increasing. Many of them face prison for life. Some have already been there all of their adult lives.

These people are gay men convicted of having consensual sex with males under 16. A man convicted of such sex may receive one life sentence *for each act* and may *also* be declared a "sexually dangerous person," confined to the Bridgewater Treatment Center — a maximum security prison — for one day to life. There are 125 gay men held today in Massachusetts for such consensual sex with boys. Of these, 25 are at Bridgewater and have been declared "sexually dangerous." These 25 gay male inmates are held among 172 "sex offenders" at Bridgewater, among 328 in other state prisons and among 79 in the houses of correction and jails as of November 18, 1980.

These gay men are well hidden. The state keeps no statistics by sex of victim or sexual orientation of offender. Even more difficult to find are those who have not forced or raped boys, as distinguished from violent child molesters. Males under 16 in Massachusetts are held not to be able to consent to sex. (They are held to be able to rape other minors and even adults!) All sex with boys under 16 is thus classified as "rape of a child under 16." There is an extreme difference between a sex act entered into mutually by a man and a boy under 16, and the violent rape of such a boy. The law makes no such distinction.

The reform of the sexual statutes in 1974 further blurred these distinctions when it became no longer necessary to show penetration to prove rape of a minor. Masturbation, fondling, even kissing are rape in the eyes of Massachusetts law if a person under 16 is involved.

Finally, those who are considered to engage in "non-violent" acts are hard to find because they are often persuaded by straight lawyers, cooperating with police, to "plea bargain" to a "lesser offense." This may be "simple assault and battery" or "indecent assault"; crimes which imply violence. Upon closer inspection, those "crimes" which appear violent may in fact involve no force at all.

A review of the cases at Bridgewater today reveals *at least* 25 gay men are there for alleged sex acts with boys which did not involve force. Since those at Bridgewater are assumedly more liable to be "dangerous," and to have used force than sex offenders not committed there, the percentage of those at the other institutions who are non-violent is somewhat greater. Estimates by corrections and mental health staff are that about half the men held at Bridgewater are there for offenses with minors (86), with about fifty of those involving force and/or violence. At the other institutions, about one-third of the sex offenders are men accused of having sex with boys. Almost all of those offenses were consensual and non-violent. From these estimates and from gross statistics, it is safe to assume that another 100 gay men are imprisoned statewide for engaging in consensual sex with boys.

The entire prison population in Massachusetts is growing and the institutions are extremely, and probably illegally, overcrowded. Within that population, the number and percentage of sex offenders is also growing. There has been a startling *tripling* of the percentage of sex offenders in all state and county facilities since 1960, and the increase is accelerating: 4% in 1960, 6.4% in 1970 and 12.8% today. On the other hand, the

numbers of men sentenced for forcible rape of women have remained constant since 1977. Only about 20% of the men charged with forcibly raping women actually serve time. Over 70% of the men charged with having consensual sex with boys go to prison. Judges are giving longer sentences to men accused of such "crimes," even when the boys involved are adolescents.

Dr. Robert Moore, chief consulting psychiatrist for the Commonwealth of Massachusetts in SDP cases, told me, "The climate in the community changed about the time of those Revere cases. Judges are expected to hand down stiff sentences, to keep child molesters off the street. I am sometimes frustrated in getting my opinion across to the courts, when I see that nothing will be served by putting a man in jail."

Dr. Theoharis Seghorn, Director of Therapy at Bridgewater, commented, "There were sudden spurts in attention to sex crimes. Institutions like ours felt the results. There was an increase in the early 1970s centering on rape (of women), and then another very large increase of sex crimes involving children. There seemed to be a real thrust to get the child molester and child abuser after 1977. Certainly, there are no hard statistics on this, but it is my guess that the ratio of violent rapists of adult women to those who are here for sex with children has changed greatly since 1975 from about 30/70 to about 50/50 today."

The Bridgewater Treatment Center has reflected these trends. The center grew from about 75 inmates in 1960 to 150 in 1972, dropped again to 75 in 1973, and has grown to its present all-time high of 172 (about 30 more than legal capacity). The startling conclusions which emerge from these partial statistics are: more forcible rapists of women today are going free; more gay men are serving long sentences for engaging in consensual sex with boys under 16.



Michael Thompson

## WHO IS INVOLVED? .....

Some striking characteristics define who these gay men are. They are mostly from working-class families. Like most categories of "criminals," many of them are unskilled, low-income workers. Others were unemployed or did odd jobs. A sizeable minority are middle-class professionals who worked with youth: Boys Club workers, Boy Scout leaders, athletic coaches and a few teachers. Even these men were themselves from poor families. Their work with boys was an expression of their interest in them. Quite a few of these men are what Dr. Moore calls "the Boy Scout cases." Moore continues: "I try to explain to judges that these are really quite different from cases of rape of women or even sex with little girls. Those are almost always one man forcing himself on a woman or girl alone. The Boy Scout cases follow a familiar pattern: a Scout leader, YMCA worker or some other person involved with youth work has sex with two or three, or even a whole group of boys. The boys are usually just about at puberty. They fool around, compare anatomy, joke about sex and the size of their penises, maybe they have a circle jerk. So one of the boys gets worried or feels embarrassed and tells an adult. There is no way that a hand-job is rape, as far as I'm concerned, especially when the boy is a fully willing participant — in some cases the boys initiate these shy men into these activities."

Upper income men from New England's finest families, as well as Harvard intellectuals, policemen and even politicians, are *arrested* for consensual sex with boys, but few of them serve time. Many — like Rep. Bauman of Maryland or Preston Clarridge who was headmaster of an exclusive boys' school — are "ruined" in terms of their careers, but are never convicted. Clarridge, who cooperated with the Suffolk District Attorney's Office as did Richard Peluso in the Revere cases, has never

been tried for the many counts of statutory rape for which he was arrested. Peluso — an uneducated working man who helped his father sell pencils and matchbooks — sits in Bridgewater.

Dr. Donald Allen, a Boston psychiatrist who insisted he was doing research on hustling during his visits with boys in Peluso's house, was found guilty of engaging in consensual sex with a 14-year-old boy. He was given probation and was not judged under the SDP law. His attorney, Lawrence O'Donnell, is one of New England's most expensive criminal lawyers, and is said to have cost Allen \$30,000. Another man with ties to the Yankee establishment is George Jacobs who was said by news media to be at the center of a multi-million-dollar child pornography business (which he most likely was not). Jacobs pled guilty to statutory rape and possession of child pornography with intent to distribute and was sentenced to 39 years in prison. All but 18 months of his sentence was suspended and he was declared not sexually dangerous. He is eligible for parole in February. His attorney was the former Assistant District Attorney (Butters) who prosecuted the Revere cases. An unemployed dishwasher in Brockton, on the other hand, was arrested at about the same time as Jacobs for making pornography with several boys. He is now serving several life sentences and has been declared sexually dangerous.

Most of the 125 were not active in the gay community before their arrest — although this seems to be changing slowly. Ed Mede, one of the original Revere defendants, told a *Real Paper* reporter that he knew very little about the gay community. According to Mede, "It was downtown, on Beacon Hill, faggots dressed up like women, gay bars." It had little to do with working-class gay life in Revere. Richard Peluso told me, "I knew nothing about gay organizations other than bars. If I had known, I would have thought I didn't fit in. After I was arrested, I would have written you if I had known such people existed." Most of the men evidently don't know, or if they do, they see the gay community as a middle- or upper-class phenomenon. They assume that many gay men and lesbians would denounce their sexuality.

Slowly, in prison, the men come out. Peluso said, "In here, everybody acts like a homosexual. But not many will admit it." Don Hundley, who was in Bridgewater 13 years before his release in mid-1978, said, "In the old days nobody wanted to be called 'queer.' You hid your feelings from the therapists because you knew you couldn't get out unless they thought you were straight and cured." One gay prisoner at Bridgewater said, "In here if they know you are in for sex with boys, the mean ones — the ones who raped women — they come after you for sex. They stick out their cocks and say suck it, or they try to fuck you. They want to act like big men. Of course some of those guys like to suck cock, too. But most men

don't talk about what they did — especially those who are in for boys."

David Groat is an example of a new breed among the 125. Convicted last month for consensual sex with a 15-year-old at the Boys Club in Pittsfield, Massachusetts, where he worked, Groat is serving two concurrent two-year sentences, of which he must serve at least 18 months. He has yet to be judged under SDP. Groat is a gay activist and has the full support of the gay community. Such openness is scarcely an asset inside, where "queers" and "child molesters" ("baby blasters") often wind up dead. Groat has been threatened several times during his first month behind bars and is in a 23-hour lock-up for his own protection at the Berkshire House of Correction.

## CASES IN POINT .....

Over the past three years I have talked with ten of these gay men at Bridgewater or at the other prisons. Although many of the men have learned to speak of themselves as "needing help" and "sick," in order to play the therapeutic game, every one of them eventually talked openly of his on-going strong feelings for boys. The sexual was always linked to caring for boys, guiding them and teaching them. The men seem confused and disoriented — especially those who have not been outside the prison for decades. Only one or two of them seem "broken" or dispirited in the face of a catastrophe which has wrecked their lives and robbed them of virtually all their pleasures and freedom. Each man has emerged for me as a unique person with the one similar experience of a sudden intervention by the law that changed their lives.

The first of these men I met was Don Hundley. He called me from Bridgewater over two years ago to ask for help. He had unexpectedly been cleared of his "sexually dangerous"



# He Do The Police In Different Voices

## PORT OF SAINTS

By William S. Burroughs  
Blue Wind Press, Berkeley, CA  
174 pp., \$15.95 (Hardcover), \$5.95 (Paperback)

Reviewed by Duncan Mitchel

In William S. Burroughs's autobiographical first novel *Junky*, first published in 1953, there is a confrontation between the author-surrogate William Lee and a cop in a Mexican bar. Drunk out of his mind on tequila, Lee shoves a gun in the cop's belly: "Who asked you to put in your two cents?" I asked in English. I was not talking to a solid three-dimensional cop. I was talking to the recurrent cop of my dreams — an irritating, nondescript darkish man who would rush in when I was about to take a shot or go to bed with a boy.

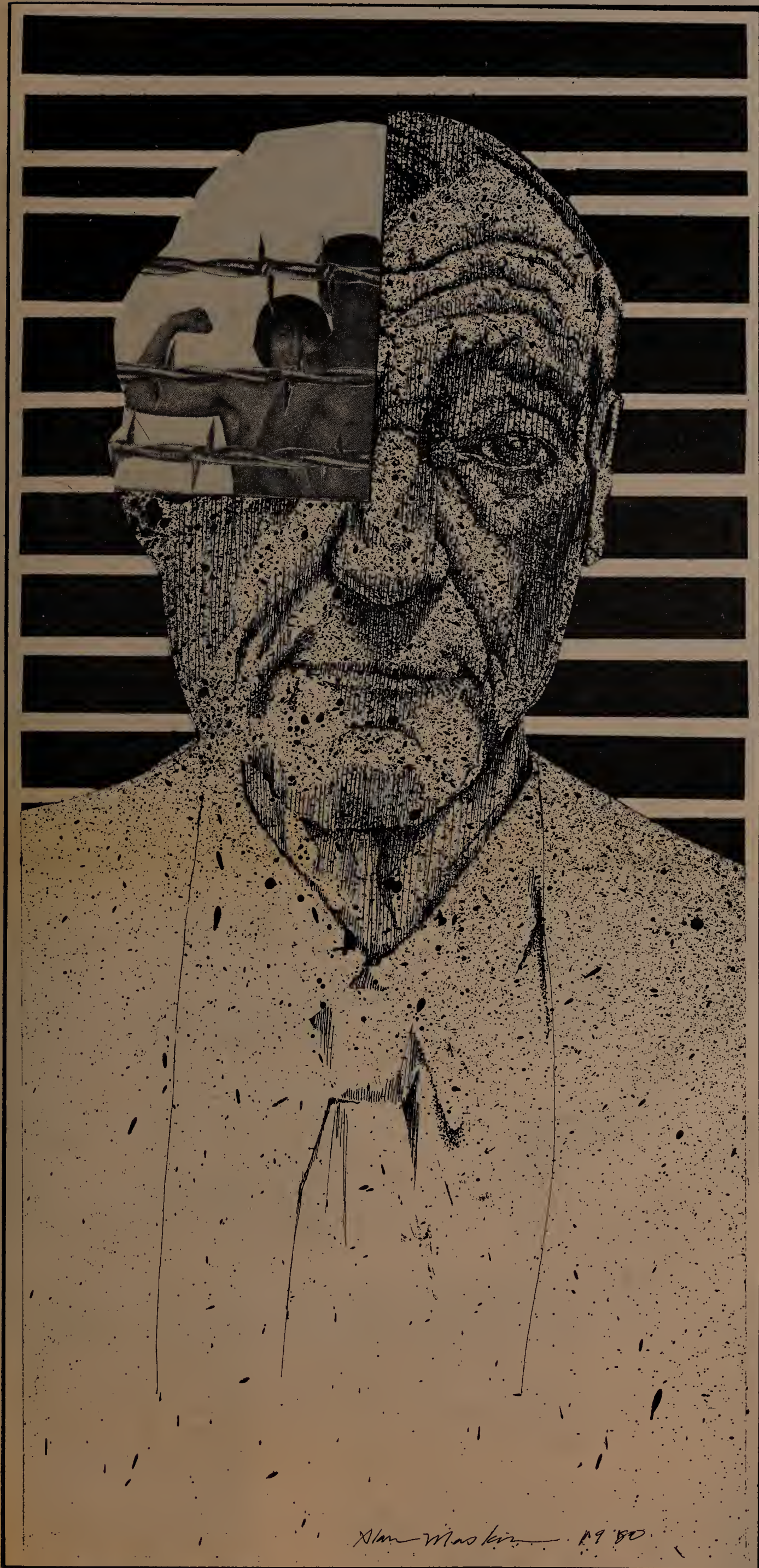
Twenty-seven years later Burroughs has kicked junk, but he still hasn't gotten rid of that cop. And all the technical devices he used to fragment narrative don't quite obscure the fact that he is still obsessively writing and re-writing the same book. *Port of Saints*, his latest — written in 1973 but not published until 1980 — is a reworking and expansion of *The Wild Boys* (1969), which derived from *Naked Lunch* (1959), which derived from *Junky*. They all seem in part to be attempts to exorcise that cop in Burroughs's head, who has changed from a "nondescript darkish man" with William Lee's gun at his navel to a lesbian policewoman held at bay by the eighteen-inch bowie knife of a Wild Boy but still screaming, "What are you doing in front of decent people?!"

*Port of Saints* begins with bits of a story about a young man lost at sea, bits which are repeated but not resolved later — perhaps in Burroughs's next book we'll learn more. Interspersed with these fragments are pieces of two parallel stories: one of a sexual encounter between two teenaged boys (one of whom is apparently a fantasy-projection of Burroughs as a boy) and another made up of murky glimpses of "Audrey the ice boy." The rest of the book is a collage of sex scenes between Burroughs's various fictional alter egos and his usual subtly dominating initiator figures, and further adventures of the Wild Boys — those dashing young men in blue jockstraps who roller skate through the ruins of our collapsing civilization. Like most of Burroughs's writing, it is readable and should present no difficulties once you realize that most of the characters are incarnations of one meta-character, Burroughs himself, zigzagging through time and space in search of a place where there are no women or policemen, just sharp-toothed Mexican boys who will slip an arm around his waist and then fuck him silly.

I was reminded as I read *Port of Saints* of Sally Miller Gearhart's *The Wanderground* and of Mary Daly's mythos of Crones, Harpies and Spinsters in *Gyn/Ecology*. Burroughs, like Daly and Gearhart, does not consider the other sex fully human, though he exceeds even Daly in virulence. He projects his infantile wish-fulfillment fantasies of omnipotence onto his Wild Boys and sends them armies of lesbian police-women and fat Southern senators to demolish effortlessly — compare "The Disassembly of Exorcism" in *Gyn/Ecology*, pp. 418-24.

As in Gearhart, the good guys cultivate occult psychic powers against the urban technocratic enemy, but the Wild Boys, though they are inarticulate and indeed seem barely sentient, also command a complex technology which among other things enables them to clone themselves, thereby avoiding any contamination by contact with the other sex. Since they seem to spend most of their time fucking like monkeys and roller skating into Babylon to terrorize the masses, it isn't clear how they manage this, but Burroughs is unconcerned here with the underpinnings of reality. That would be like asking why movie cowboys never have to reload their six-shooters. As utopian fantasies go, I prefer *The Wanderground*, whose Hill Women haven't forgotten their sisters in the cities, and still maintain alliance, however uneasy, with men. Gearhart, unlike Burroughs and Daly, is at least trying to be human-hearted, even if her let's-crawl-back-into-the-womb-of-Mother-Nature ethos is unconvincing to me.

I used to think that Burroughs was at times an astute social commentator, but now when I look through the interviews in *The Job* all I can find is nonsense like, "Love is a con put down by the female sex," and America "is a matriarchal ... country." Sigh. No wonder Norman Mailer, that misogynist and homophobe, could call Burroughs "the only American novelist living today who may conceivably be possessed by genius." Even that was said when Burroughs was scraping sludge off the soft underbelly of the American dream. Now he's writing boys' books, and in retrospect it can be seen that that is all he's ever written: Erector-set science fiction out of Hugo Gernsback and Buck Rogers, you-show-me-yours-and-I'll-show-you-mine sexuality, no girls allowed, Fenimore-Cooper Indian torture and Arab boy with Huck Finn on the raft, all written by an elderly boy still mortally afraid that Aunt Sally is going to "civilize" him. While I realize that such stuff speaks to many men, gay and straight, I am more interested in outgrowing it.



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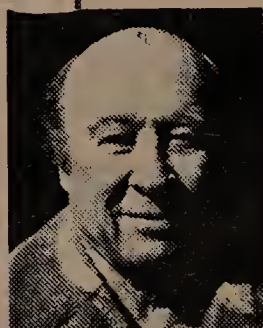
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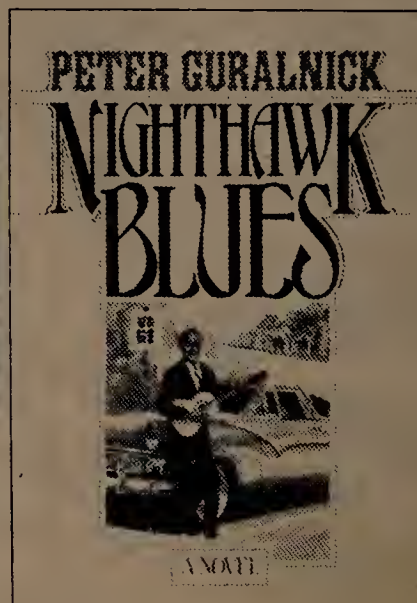
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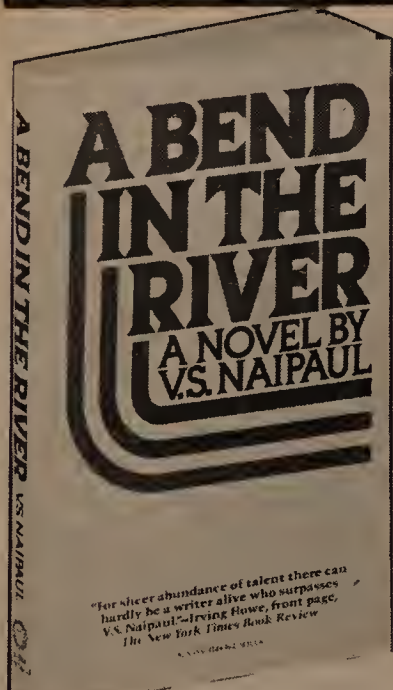
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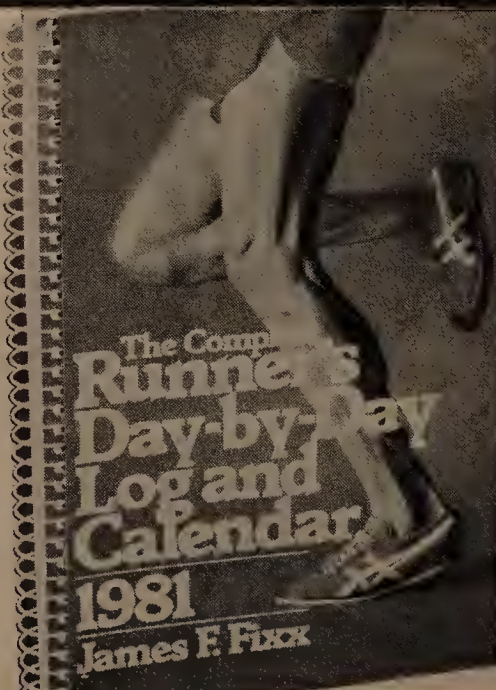
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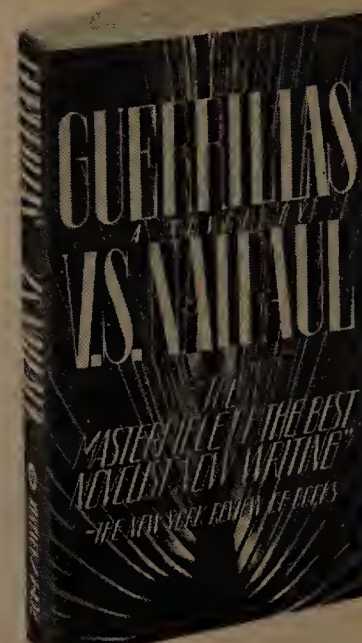
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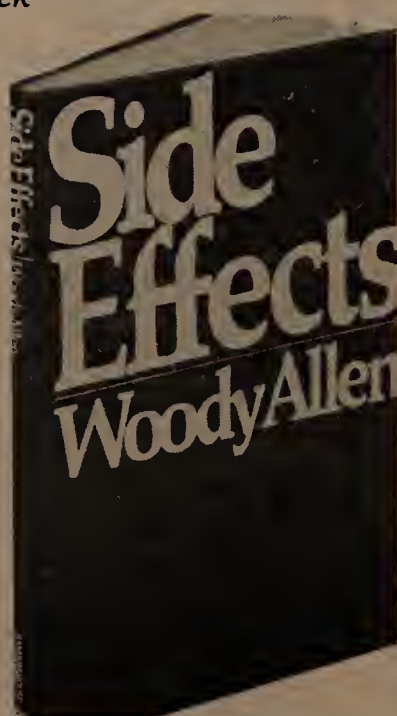
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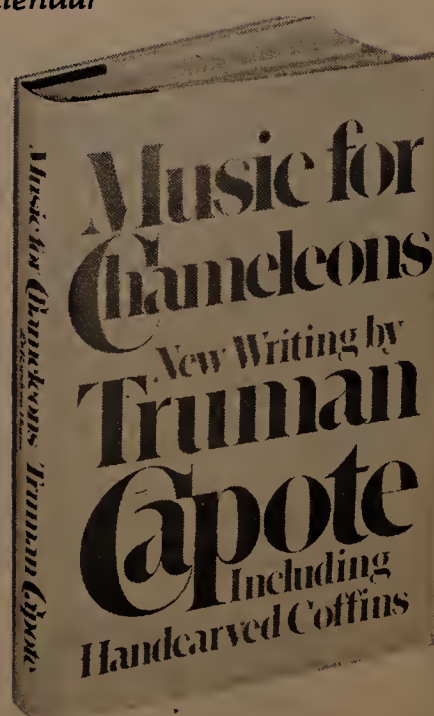
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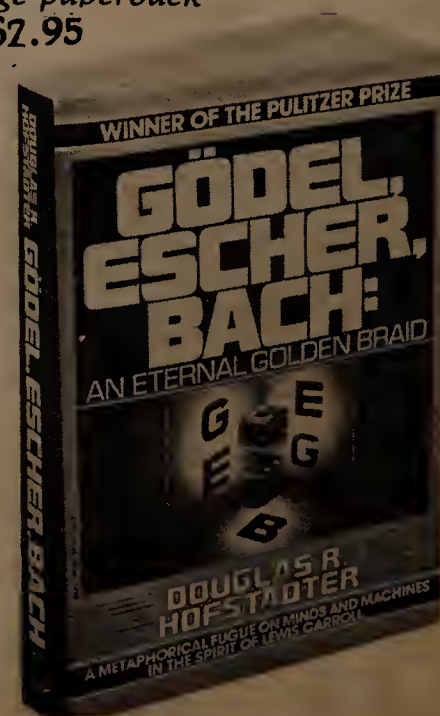
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# Giving The Reasons Why Some Women Kill

## WOMEN WHO KILL

By Ann Jones  
Holt, Rinehart and Winston  
408 pp., \$15.95

Reviewed by Pat M. Kuras

Ann Jones's book, *Women Who Kill*, is already being considered a landmark work. It is a bit over 300 pages, with a few dozen more pages devoted solely to notes. It's a fast read; I devoured it in two nights, making notes along the way. As I re-read it, I've continued to enjoy it except for one nagging feature — Jones's excessive editorializing (but more about that later).

As the title suggests, the book is about "women who kill." Jones opens the book with some discussion on previous works that have focused on women criminals. They are supposedly scientific studies and have been taken as "gospel truth" in defining women criminals; in reality, they are ignorant and absurd. We can be grateful to author Jones for writing *Women Who Kill* for, as author Susan Brownmiller says, "this book singlehandedly creates a new dimension in the field of criminology."

The bulk of the book is a chronology of personality, facts and some analysis — women who have killed, why they did so and what happened to them as a result of their actions. Jones begins with colonial America, when England and France forcibly exported convicts (some of them women) to the New World. Other women, such as the Mayflower passengers, willingly came with their husbands to America. Jones also briefly mentions three separate instances in the 1650s in which women, en route to America, were accused of witchcraft and hanged at sea.

In the colonies, Jones asserts that there was great "patriarchal anxiety" on the part of the founding fathers. They feared an uprising of servants, wives, children and the poor. In New England, Jones says, "women were punished in the stocks or pillory for striking their husbands," while the murder of one's husband or master was looked upon as "petit treason." However, not many masters or husbands seemed to have been killed.

There was a more common offense, though "concealing the death of a bastard child." Bastardy, itself, was a crime and the "illegitimate" child became an economic drain on the community as well. In the space of one paragraph, Jones lists 24 women who were executed for the crime of infanticide. (This is a presumably small number compared to the reality of how many women were actually executed for this crime.)

Later, in the 1800s, Jones recounts the formation of the idea that a women's place is in the home. She says, "In every class, the spheres of women and men became more and more rigidly divided," and goes on to say that "... foreign visitors unanimously agreed that his family was the least of the American man's concerns..."

In the mid 1800s, women were gathering to form a movement to fight for "a broad program of women's rights." Men tried to persuade women to give up these



interests; when this failed, they coerced and/or ridiculed them. Eventually, beatings and wife murder began to occur and they seemed to be common practices. The courts were slow in finally ruling that men had no right to beat their wives. It is at this point that Jones mentions domestic women who resorted to violence.

The book continues with stories of women who took on lovers and then, either one party or both, killed the women's husbands. Nineteenth-century lawyers had trouble understanding a woman's motive for killing her husband. Jones explains that these lawyers had "mistaken notions about women's nature; they did not take women to be reasoning, planning beings, able to act for the sake of some future state of affairs." They looked for motives "outside the woman's volition. . . They put the

blame on menstrual tension, hysterical (i.e., womb-centered) disease, insanity or a male accomplice."

*Women Who Kill* gives the Lizzie Borden story an interesting (and truthful) angle — that Lizzie was acquitted of her parents' murder because of her class status. Her contemporaries believed that Lizzie had everything she wanted. (Although her father was quite rich, he was a miser. Somehow, the fact that Lizzie stood to inherit "a half share of a quarter of a million dollars" did not seem to be motive enough for her to kill her father. Women, society contended, were not supposed to be concerned with money.) Jones continues to explore class by juxtaposing the Borden case with the story of an Irish servant, Bridget Durgan, who was accused of killing one of her employers.

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## Accessibility To Legal Issues

### HOMOSEXUALITY AND THE LAW

Edited by Donald C. Knutson  
Haworth Press, Inc., New York  
160 pp., \$9.95

Reviewed by Lew Lasher

The very title suggests that this book is long overdue. Scarcely a GCN is published whose front page is not overflowing with legal news. The frequent call for "Gay Rights Now" often means civil rights under the law. Yet, there are very few books on gay legal issues. This scarcity is worsened by the rapid (by legal standards) changes in the law. One of the few books on the subject, the ACLU's *The Rights of Gay People*, published in 1975, has become fortunately outdated because of the advances in the law during the last five years.

Given my own long-felt hunger for a book such as *Homosexuality and the Law*, it is not surprising that the book was not everything that I would have hoped for. In evaluating my criticism, it is important to consider what this book is *not*. It is not a comprehensive reference work, nor a summary of gay rights in 1980, nor a legal "how-to" book. On the other hand, I was pleasantly surprised at the quantity of new, important material which this book makes accessible to the public.

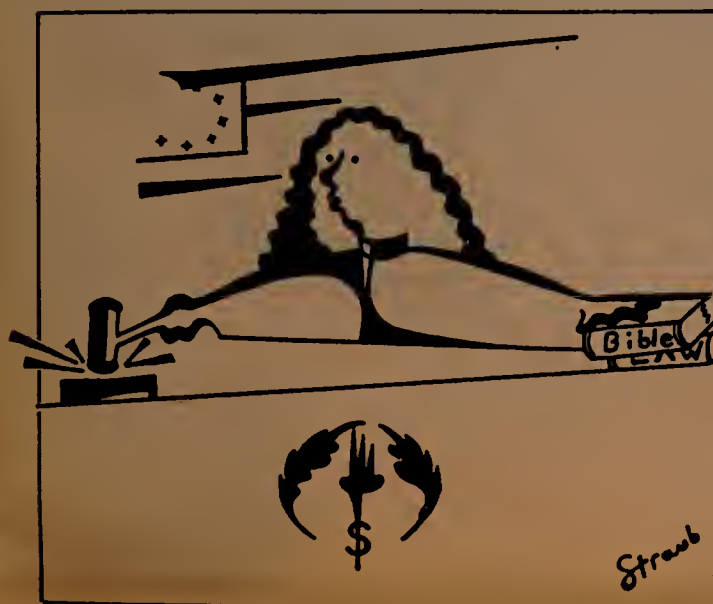
*Homosexuality and the Law* is a republication in book form of a special issue of the *Journal of Homosexuality*, a publication devoted primarily to research in the social sciences in the area of homosexuality. (The *Journal of Homosexuality* plans to publish a further book, *Homosexuality & History*, and has published *Homosexuality & Sexually Transmitted Diseases*.) The journal format allows in-depth analysis by different authors of particular issues: criminal punishment for gay sex acts, employment discrimination, immigration, child custody, public cruising, the military, and gay organizational rights.

Because of this format (a collection of specialized articles), the book cries out for a unifying theme. The first two segments of the book attempt, with only partial success, to supply such a theme. The "Introduction," by Donald C. Knutson, the book's editor, ties together the various articles with some material not included in the articles. For example, he shows how the entrenchment of sodomy laws in our legal system has played a part in denying gay people rights in other areas of the law. Dominick Vetri's article, "The Legal Arena: Progress For Gay Civil Rights," summarizes the legal progress gay people have made recently, and, somewhat over-optimistically, predicts continued future gains. But while neither of these two introductory articles gives a clear answer to "where we are and where we are going" in gay legal rights, the maze of unpredictably changing laws makes it nearly impossible to do so.

Readers unaccustomed to reading legal articles may be surprised at the book's emphasis on judicial, as opposed to legislative, law. Despite what we learned in eleventh-grade social studies ("our laws are made by the legislature"), a great deal of law (for example, constitutional law) is made by the courts. In the area of gay rights, almost all the laws have been judge-made. But since court decisions vary from judge to judge and from case to case, they are more difficult to understand than statutory law. To the extent that the articles may seem complicated, it is because the laws they are explaining are complicated.

The editors seem to have succeeded at matching the material to what I assume is the book's intended audience: people who are used to reading scholarly articles, but not necessarily legal articles. While the quality and importance of the material makes *Homosexuality and the Law* a valuable addition to the literature, it is not everything that I would have hoped for.

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### GAY COMMUNITY NEWS

#### BOOK REVIEW

DECEMBER 1980 VOLUME 8 NO. 21

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# A Longing For Passion To Transcend Thought

## BUDDHA'S KISSES

Poems by Richard Ronan  
Drawings by Bill Rancitelli  
Gay Sunshine Press  
P.O. Box 40397, San Francisco, CA 94140  
96 pp., \$4.95

Reviewed by Michael Bronski

**B**uddha's Kisses is Richard Ronan's fourth book of poetry in a little over two years, and while it maintains the virtues of the earlier works, there is a certain sameness, a repetition—not a staleness — that lacks the passion of the first kiss. The sparse, short, breathy line that we have come to expect from Ronan's poetry is still here. There is a gentle urgency in this format, a passion that is deeply felt, but whispered, spoken softly:

fluid in the head  
I can only think  
of pumas  
nipples  
boys like pumas  
rippled ribs  
beige-haired  
("Pumas" p. 39)

Passion for the poet, be it remembered or present, is always mixed with the contemplative — the feeling and meditation are inseparable.

This I think is why so many of Ronan's poems entail, recall, imagine, and dwell upon regret. There is passion here, but never the *heat* of passion: the flesh is weak and the mind is active. Thought — that worm of consciousness — always leads to knowledge of what might or could have been. Ronan himself plays with the notion:

it's hard to feel  
and so it's  
hard to think —  
to know truth  
and be  
here.  
some hand is  
usually overhead.  
("N.Y.'s Eve in J.C." p. 13)

This poem deals with the difficulty of thinking and feeling simultaneously. It is difficult for the poet to submerge his consciousness and many times he is left, suspended between the "feeling" and the "thought," regrets and poems in hand.

Ronan's short line structure is a major stylistic contribution to the nature of the "regretfulness" of his poems. Words come after words with little punctuation, and because the lines are short our eyes fall down the page, scanning, shifting, making sense of each as it follows or comes upon the next. Yet, rather than a rush of feelings, the lines are *pensees*: a flow that incites intellectually, not viscerally.

Ronan has a quirkiness that is reminiscent of Emily Dickinson's; yet look at the difference:

Tell Her — Day — finished — before we — finished —  
And the old Clock kept neighing — "Day!"  
And you — got sleepy — and begged to be ended —  
What could — it hinder so — to say?  
Tell Her — just how she sealed — you — Cautious!  
But — if she ask "where you hid" — until evening —  
Ah! Be Bashful!  
(Emily Dickinson, 494; Version II)

Dickinson's longer lines and use of ampersands creates a breathlessness that evokes sexual excitement, an urgency that precludes, or at least, overshadows thought. One has the feeling that Ronan could write the same poem in his short-lined breathy (as opposed to breathless) style and the effect would be much different. (All of this, of course, is to say that Dickinson is different — not necessarily better than Ronan.)

But what, then, is the nature of regret: why has the poet felt it; what does it mean to him; how does it

affect us; where has it come from? I think that Ronan is essentially a religious poet, influenced both by his interest in eastern philosophy/literature and his Roman Catholic upbringing. His last book, *A Lamp of Small Sorrow*, borrowed the traditional *fu* structure of oriental nature poems, and used the form to find some salvation in living in an American urban setting. *Buddha's Kisses* has the sparseness that recalls eastern writing and an interest in aspects of orientalism, mostly used in transposed western metaphors. This is evident in both the title poem, and in "The History of the Kabuki." It is this interest which focuses on the junction of "thought" and "feeling" that demands contemplation rather than reverie.

But it is the Roman Catholicism that influences a stronger pull on the work. This is not the prissy religiosity of a Francis Thompson or a Gerard Manley Hopkins. (You always have the feeling that they had to wash their hands after writing a poem.) It is closer to the writings of St. Teresa of Avila, or Richard Crashaw; there is a real tension between the vivid physicality of the material world and the desire for some form of transcendence. The tension exists not in the diametrical opposition of these positions, but rather in the urge and need to yoke, merge them together.

I've lost  
so much  
blood  
I feel  
hollow:  
a reed  
that a man  
breaths thru  
when he's  
hiding  
under duckweed  
hunted  
by  
other men

("Letting Blood" p. 40)

This Catholic metaphysical sense of tension between the real and the spiritual comes through in many poems. In "...Kabuki" the poet goes with his lover to see the kabuki, and his lover mistakes the male dancers (in drag) for real women:

two things came home  
with me from the theater  
in my ear:  
that everything is a dream  
we share and ignore  
a dream of what we assume  
is so and everyone who's  
fiercely alive to himself  
is dreaming in this sense.

Teresa also speaks of this state of dream un/consciousness as an intermediary step in the acceptance of Christ: "This, then, is what we can do. If anyone tries to pass beyond this stage and lift up his spirit so as to experience consolation which are not being given to him, I think he is losing both in the one respect and in the other." Teresa's "dream" is an attempt to escape the physical world and become one with god: Ronan's is the reverse — to escape the world of feeling and to become one with the physical/sexual.

The crux of many of the poems is the tension between these two states of desire/feeling. While poets like Crashaw would physicalize the spiritual meditation (compare "The Flaming Heart" to Ronan's "Letting Blood"; the same is true of the writings of Dame Julian of Norwich, an English mystic), Ronan feels the urge to hold back from a complete acceptance of the physical/sexual in his poetry. Teresa's fear of the awesomeness and awfulness of god's presence is mirrored in Ronan's approach to the sexuality: both desire it and yet — perhaps for fear of losing the self — create impediments to its attainment.

It is no wonder then that the poet regrets much. In poem after poem we come upon what has been missed, what has been lost, what cannot be had: "the burden



Alan Maskin 1980

is/in eyes/and the burden is/unbearable" ("Cruising Stoned" p. 32); "If we were/godlike/in spirit/in body" ("Waiting" p. 66); "to/write it/gives it/away/and it's/so hard/to get it to/begin/with" ("Promise" p. 61) "lying in the field/you/sense losses/sense losses/as you are collecting/the day with your eye" ("The Story" p. 89).

There is a longing for passion here — passion as transcendence, as escape from "thought," almost as a surrender to the physical. But as Teresa longs for that "blinding light" of her god which she rarely attains, Ronan never embraces the "heat" of the passion he seems to desire so completely. "Straightboy" humorously chronicles the lost chances of making love with an unavailable man, and stands out in the book as an example of the poet's knowledge, and considerations of his own obsessions; he stands apart from his "heat"

# Dale Barbre's Murder Transformed

## VERMILION

By Nathan Aldyne  
Avon Books  
192 pp., \$2.25

Reviewed by Mitzel

**D**an Valentine and Clarisse Lovelace, the self-appointed sleuths who smoke out the stinkers in *Vermilion*, are sort of New Wave versions of Nick & Nora Charles. They even have a dog — something bigger and fluffier (an Afghan) than Asta.

Dan Valentine works as a bartender in a pissy and discreet Boston Bay Village gay bar called "Bonaparte's." Clarisse is a chi-chi phruit phly who occasionally puts in time pushing real estate in fash Back Bay and the South End. Dan & Clarisse turn gumshoes after both come to believe that a crooked Boston cop named Searcy (named after the classical creature who turned men into squealing pigs — though he never gets the joke), who is probing the homicide of a local gay hustler, is wrangling to pin the rap on Dan and/or gay friends.

The dead hustler, Billy Golacinsky, met his sad fate in a manner that parallels that of poor Dale Barbre (an actual murder victim). Billy is last seen one wintry night at a Boylston St. gay gin mill and later at a discount gay tubs called the "Royal" Baths. Unlike Barbre, whose corpse was dumped under a highway overpass, Billy gets ditched on the lawn of a homophobic Mass. State Rep. who then blames "militant gays" for spoiling his new sod. A constant homophobic plaint: gays ruin the landscapes!

Nathan Aldyne, the author of *Vermilion*, turns out to be two people, both Boston area writers. One of these writers, Michael McDowall, is better known for writing last year's bestselling *Amulet* as well as this fall's lead title, *Gilded Needles*. *Vermilion*'s other half is Dennis Schuetz. Why the pseudonym? McDowall: "I would never buy a book with two names on the cover."

Gay content, particularly of an assumed up-front variety as in *Vermilion*, is still largely a new phenomenon. Schuetz made the point of noting that their editor at Avon wanted them to beef up the gay political content. Both co-authors were interested in creating realistic gay characters. Both confessed that they were tired of gross stereotypes kicking around in so much

popular fiction. And as McDowall said: "We were also tired of all the earnestness" in so much of the recent crop of books aimed at the gay market.

*Vermilion* succeeds very well at what it does. My talks with two local booksellers reveal that it is selling well in the Boston area.

Schuetz acknowledges that he knew about the Dale Barbre murder investigation as it was reported in *GCN*. Yet the Barbre murder saga provided only the skeleton — if I may be forgiven the indelicate word choice — for the story they concoct.

In its own distinct way, and comfortably working within the accepted confines of detective genre fiction, *Vermilion* is also blessed with being *politically correct*. The cop may be a hot hunk, but he's shady; the straights may swing, but we don't trust them; and the gay people, in their own self-interest, rely on each other. It's assumed that Lily Law will do as she always does — go for the quick and easy fix. Searcy & Co. are going to frame another queen in the hustler's death.

*Vermilion* exploits a premise which is nothing less than charming: from a gay angle, it is a great hoot to acknowledge that those very things which make a cop OK to his peers make him stand out like a sore thumb



# Altman Reviewed and Interviewed

## COMING OUT IN THE SEVENTIES

By Dennis Altman

Hardcover: Wild and Wooley

P.O. Box 10711, Eugene, OR 97440

304pp., \$12.95

Paperback: Alyson Publications

75 Kneeland St., Room 309, Boston, MA 02111

192 pp., \$5.95

### Review and Interview by Steve Forgione

The 1970s, though it has been frequently referred to by "straight" political movement commentators as the politically "disorienting" or "lost" decade, it was ours. It's astonishing how much has transpired in ten short years. To run through most of it in the 300 pages of Dennis Altman's *Coming Out in the Seventies* is likewise remarkable.

In the book, we are introduced to the initial campus scene of Sydney, Australia's gay liberation movement, brought to gay street agitprop in Paris, and taken on a walking tour-commentary of New York's East Village and Bowery. Topics discussed range from aspects of counterculture, parliamentary and extra-parliamentary politics, literary reviews, and developments in the other mass movements that arose. Likewise, the names of Freud, Brzezinski, Guattari, Gore Vidal — to name a few — do not escape Altman's elucidation.

Actually, it's quite reasonable that an Australian who knows the U.S. so well would be able to combine the more advanced theoretical discussion and daily political experiences from Europe and home and synthesize them into his own original form. It is a form that while still being thought provoking to U.S. readers, is also well thought out, non-rhetorical, and provides for a sensible but still radical critique on the topics or people covered.

The book itself is divided into five sections: "On Being Gay," "The Counterculture," "Politics and Revolt," "The American Dream," and "Literature." It is comprised of a total of 35 essays written between 1967 — 1978 and as such, these essays directly provide for the book's strengths and weaknesses (though it's good to say that the latter ones are the more interesting).

As there are many areas covered in this anthology, it would be impossible to discuss them all. One interesting observation begins to emerge in this collection. We see that Altman is a "writer," rather than an academic essayist. In fact, in a recent conversation he was glad to have that acknowledged. As a side account, he is just now releasing a new book in Australia, *Rehearsals for Change* (Fontana/Collins, 1980 Sydney), which, though essentially political, is his first major contribution in the area of "cultural politics."

Altman is often asked the question, "why does the book primarily finish with essays from 1977." Simply, the book was to be out in 1978 but was delayed by the publisher until this year. This also explains why the book doesn't take up some of the more current discussions taking place in the lesbian/gay movement.

Actually, he is currently working on a new book which will deal with many of the current developments in the movement and the questions they raise. He hopes to have the book out by 1981.

In early August, Altman was in New York covering the Democratic Convention for Australian radio. What follows is an interview which I conducted with him while he was here. We covered topics dealing with gays and lesbians in the United States: the political climate, gay lifestyles and the future of the movement.

SF: There is frequent discussion and criticism of gay lifestyle, particularly of the more visible gay male one. You too talk about this and the trend in the gay movement towards being absorbed by "the system." Would you mind commenting some more on your point about the relationship between the open gay lifestyle-consumption and this co-optation?

DA: Well yes; we do see the development of a very considerably commercialized gay open lifestyle which seems to represent, on the one hand, a co-optation of the homosexual movement by the dominant capitalist society. It seems quite clear if you look at the glossy magazines such as *After Dark*, which is the classic example, or even *GQ*. Here, even though they claim not to be gay, though everybody knows they are, their whole appeal is predicated on, particularly if you look at the ads, this conspicuous consumer group made mostly up of gay men.

On the other hand, there is a clearly positive side — take for example Glad Day Books or *Christopher Street* or even the *Advocate* — and it would be ridiculous to say that they are total cop-outs. They are capitalist enterprises and are run by and large along capitalist lines, but yet clearly represent already positive alternatives to the dominant value system. You see that there is a very complicated interrelationship here and very often the commercialization of gay life has positive benefits. No longer do we have to have sex in a public toilets; we can go to the saunas. Yet it can be argued, as the anarchists do, that the public toilets are free while the saunas cost money and are often run by people of dubious propriety and that we are moving backwards.

I don't really think so though; what we do have is, by and large, a modern consumer capitalism on one hand

that has the enormous capacity to incorporate most opposition in it — being more elastic than most of us imagined. Yet by co-opting, it does in turn simultaneously change the dominant value system. We do end up with what some call "free space" where people can begin to develop themselves more fully. There are limits, though, being, needless-to-say, the "stability" of capitalist economy in advanced industrial societies and its effects will have to be countered too.

Now, gay men are particularly amenable to co-optation because on some levels of modern capitalism, gay male lifestyles are seemingly non-threatening. Yet on another level they are very threatening to other parts of the exisitant social organization and I think the way that's been dealt with is through "ghettoization."

What I really think what "ghettoization" means, and I don't mean it's some conspiracy by Washington in saying this, is that in America, more than any other country in the world and in fact not sought for in many countries by the gay movement, there is the passive agreement that gays are to move into certain urban areas like Castro, Greenwich Village, West Hollywood, etc. and be left alone to do what they want. The other side of that, though, is that they are to be kept out of the rest of society. This again is a very good example of how a sophisticated capitalist economy or society deals with the growing number of people who want to act out their homosexuality as a permanent lifestyle.

SF: This view on this aspect of gay life is being turned upside down and increasingly exploited by anti-gay forces as some unique plan by us and it is even being posed as a threat to the existence of (straight) society, as the recent CBS documentary conveyed.

DA: Again, there is a level that the so-called "new gay male lifestyle" is one of conspicuous consumption. Just look at the "Fire Island syndrome" where people pay \$2,000 a season for a share in a house over the summer. This seems to me only possible in America. However, it's absolutely ludicrous to imply that gays do this in ways that straights don't. Americans, with money, are known to spend it in many conspicuous and non-ecological ways in a society of great and obvious inequality. I don't think, though, that gays do this more than anybody else. One has to be careful about this too — it's they (straights) who are constantly telling us about this. Let's not forget that most gays are ordinary working people and, in fact, are in bars, baths, etc. I'm always meeting many who are unemployed. I would be really surprised if one did prove that the income of gays is really different from anybody else. A real study is needed on this. Even though the Karla Jay/Allen Young book (*The Gay Report*, Summit, 1979) is terribly valuable, it was just a beginning in this direction.

It really boils down to the fact that single people do indeed have more disposable income. And of course their class, race, and educational background are the more important factors — not their sexuality. So the CBS documentary is just a pure distortion of reality — though heaven knows most cities here could use being bought up and cleaned up! Anyway, let's not forget that there are a lot of poor gay men and lesbians in the States.

SF: You will be covering the Democratic Convention for the Australian media this week and, to date, we see the increasingly vocal Right, in particular the evangelistic "born-again" Christians, rallying around the Republican candidate on release from the Hollywood Wax Museum. How is this development, this political polarization, seen from abroad?

DA: Well, it seems what's going on in the States, which has historic precedents, is this sense that the society is falling apart and everything America has stood for is not working well anymore. The U.S., like all modern capitalist societies, has reached the point where the basis of modern capitalism — mainly spectacular continued economic growth — is no longer possible. It's the basic contradiction and all flows from this. Therefore, there is a search for panaceas, a hunt around for scapegoats. I think this explains, in part, for the overreaction against Carter. He realizes, in a vague way, that the U.S. is no longer omnipotent and he is hated for it. Let's face it, if Carter had bombed Teheran and killed everyone, including the "hostages," he would be doing a lot better at the polls and Reagan would be having a much harder time. So on one hand we have this overreaction against anyone who's in power and on the other hand it's producing people looking for panaceas and the obvious panacea is to say let's go back to things the way they were — like the moral values which Ronald Reagan represents.

However, I don't really think it will make a big difference for gays whether it's Carter or Reagan who wins. May I say here, as a foreigner, the overriding issue is their view on foreign policy since the one thing a president can do, without Congressional or popular support, is start wars or invade countries as policing actions. I feel that whether Kennedy, Carter, or Anderson are for the ERA or gay rights and Reagan isn't is ultimately not important. I don't think the new president is going to decide if the ERA is passed or not. Of course some issues like funding, etc. could be affected but what's much more important is what happens to Congress. The real threat would be Reagan with a Republican Congress.

continued on page 6



and feels, not so much regret, but the stability of a distant vision.

The Ronan poems that work the best — and those that he seems most comfortable with — express an endearing tenderness; a caution against the known fragility of the world and of people. In what is perhaps the book's best poem, "The History of Kabuki," the poet's eroticism seems somewhat at rest with his thought and his action:

I said: you are a beautiful  
man and a good one it's  
good in bed with you you're  
good I like to come with  
you it's like flowers  
besides you taste of ginger.  
(p. 80)

continued on page 6

in the gay sub-world. Our authors have some fun with this hot cop who's really a misfit on the gay circuit — even in a dull town like Boston! The image that flashes to mind is this: a gross-gutted, bulb-nosed, bourbon-stanky Boston flatfoot in plain clothes wrinkled white sox, with a race track tip-sheet stuffed in his back pocket trying *real hard* to mingle unnoticed at an elegant Buddies "do" to glean inside-dope. Helen, give up; you'll never make it. VFW Bingo Nite is more your caliber!

*Vermilion* is the best we're going to get until Droney and his crew arrive at a *real* sordid frame-up of somebody for Barbre's slaying. D.A.s are better at farce than suspense. Fact, as we have all come to learn, is always freakier than fiction.

*Vermilion*'s fans will be glad to hear that McDowell and Schuetz are busy working on *Cobalt*, a sequel, which has Dan and Clarisse in Provincetown, unweaving the knots of intrigue. I wish these two fictional sleuths could only be real and at work on some of the unsavory legal puzzles which stick us right now here in Boston like evil thorns. We need them.



# Actually, There Are Only Twenty Gay Cartoons In New York

## LE GAY GHETTO

By Charles Ortleb and Richard Fiala  
St. Martin's Press  
78 pp., \$3.95

Reviewed by Rick Hillegas

It helps not to have read *Christopher Street* for a year since most of these cartoons don't bear a second viewing. Raz Chast left for the *New Yorker*, and CS's other guest artists, for whom gay life means something bigger than Manhattan's bar scene, rarely come back. Between them, the two cartoonists marooned in *Le Gay Ghetto* haven't much to say.

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Superficiality never saw so many nuances. More than half of the cartoons deal with affectation, dress, and/or stereotype, while another big block tediously treat bars or cruising. So general are Fiala's three cartoons in the book's "women's section" that one wonders why he bothered to put breasts on the characters.

To its embarrassment, this book invites comparison with CS's first cartoon collection, *"And God Bless Uncle Harry and His Roommate Jack, Who We're Not Supposed to Talk About."* That book not only sported more themes (e.g., conflicts with the larger world outside the ghetto), but was tonally richer — more sarcasm, more irony, fewer simple sight gags.

And the early cartoons shared intangible properties like freshness and enthusiasm. This latest batch is just

## Altman continued from page 5

In terms of the backlash that's going on, again whenever social mores are rapidly changing, and they have in this society more so than any other place, we of course are going to see all kinds of reaction. I think it's very silly to expect otherwise and I don't think we should be frightened by this. I also think that, by and large, one of the main problems of the gay movement over the last few years has been that we've allowed ourselves to accept the agenda dictated by our enemies. This means that the big moves of the last few years have been essentially reactive. I would like to see the energies that went into fighting Bryant and Briggs mobilized for positive things.

SF: What are some actions/projects that you have in mind?

AD: Again, as a foreigner I would say that these reactionary anti-gay immigration laws should be removed from the books. Likewise, I don't feel the gay movement has very effectively used the plight of the Cuban refugee situation to highlight this. Here we have people who claim to live in the world's best democracy screaming to send others back to a regime they've fled from that is thought here to be repressive. It's the same type of contradiction that the civil rights movement played on in the 1960s so successfully between American values and the actual treatment of blacks. The gay movement has totally failed to capitalize on this. The civil rights strategy, with all its limits, could



be used much more intelligently than it has been until now.

SF: Since you brought up the recent events in Cuba that have sparked some discussion — particularly by lesbian/gay leftists themselves but by no means as much as you would have expected — what are some of your views on this?

DA: Well, obviously it's a complex issue better not discussed too briefly. However, let me clarify one point — every totalitarian government, whether on the Right or Left, has one common principle: anti-gay bigotry. Gays are murdered in Argentina and put in prison in Cuba. There's a marvelous opportunity for the gay movement to embarrass the hell out of the liberal left and the Right. They all use the rhetoric of freedom and yet never seem to carry it through when it comes to gays.

One of the things we all have to come to terms with, both as radical gays and those people who are committed to freedom, is the reality that the freest countries for homosexuals to live in are the social-democratic countries of Europe. It is not an accident that Holland and Denmark are the best countries to be gay in — and this isn't being stated without criticisms of other features of these countries either. It is an embarrassing fact that all people gay and straight, really have to think about — particularly here in the States.

Perhaps as a conclusion I could say that one of the most deceptive tests of how genuinely free a society is in the way it treats its homosexuals. I suspect if you use that as a criteria, you would get an almost perfect correlation between that and most other criteria of human rights. And this is one of the reasons why I have very few illusions in the so-called "socialist countries" — most of which are extremely repressive of homosexuals. But even when speaking about socialist countries, the least repressive towards gays are probably Hungary and Poland as they are probably the least suppressive overall than the others.

## Kisses continued from page 5

Or from "one night..."

one night  
I opened Robert's legs  
while we were both  
asleep  
and I laid myself  
down between them  
and took his penis  
and his sac  
into my mouth...  
like skin gloves  
and I slept all night  
like this  
between his knee  
with his genitals warm  
in my mouth.  
(p. 93)

The many times after sex, in the half dream world of having just come slumber: those are the moments in Ronan's poetry that stand out and are his strength as a poet.

As much as is good in *Buddha's Kisses* is also goo in his earlier books. Ronan's sensibility is special — perhaps tenderness is the result of lust tempered with contemplation — but there are times when one longs for the extremes and not the delicate interplay.



## Law continued from page 3

sexuality and the Law of special interest to those in the legal profession, the writing style makes the book accessible to many. In general, one can read all the articles (but not all of the citations in the footnotes) without a legal education. The only exceptions I could find were the legal terms "summary affirmance" and "denial of certiorari," which are used in several of the articles but not explained until the last article in the book. I hope that future *Journal of Homosexuality* books on technical subjects will include glossaries and other explanatory material. And while I am at it, I would also suggest the addition of a bibliography.

The articles vary in their emphasis on theoretical or practical aspects of the law, usually as required by the subject. For example, Donna Hitchens' article on child

custody appropriately focuses on the legal problems and personal trauma faced by gay parents, rather than on landmark court decisions. This is because child custody is decided much more on the basis of the facts of a particular case and the discretion of a particular judge, rather than broad legal principles.

At the other extreme, David Richards's article on the constitutional right to privacy, an excellent adaptation of his law journal article on the same topic, spells out the legal and philosophical arguments against criminalization of consensual sex acts. Since a sodomy conviction seems to be a remote prospect for most gay people, the primary importance of this issue is that in twenty-eight states the law dares to invade the bedroom, and

continued on page 8



## Killers continued from page 3

For the twentieth century, Jones recounts the Alice Crimmins case — a woman who had been sentenced for the murder of her children, a crime she may not have committed. It appears that Crimmins has been punished not actually for murder, but because she behaved in a way society found unbecoming for a woman. Jones also mentions such present day women who have fought against attackers — women such as Francine Hughes, Joan Little and Yvonne Wanrow.

In recent years, as women react to lifetimes of abuse by killing their husbands, the news media has indulged in a kind of selective journalism. Jones explains that, "Those women who did *not* walk away from murder were not newsworthy. Acquitted women, on the other hand, were the exception and not the rule; but reporting only acquittals left the reading public with the mistaken notion that women were 'getting off' with in-

creasing frequency and were rarely if ever convicted of murder."

*Women Who Kill* is an excellent book and one which I hope will be widely read. However, the reading public may have difficulty getting beyond Jones's editorializing. As an example, at one point in the book, Jones declared that male lawmakers of the 1800s "rested comfortably in the knowledge that few men of the class that designed the criminal justice system would ever fall under its wheels." If the reader has been following Jones's book at all, s/he should be able to pick up that point without having Jones spell it out so blatantly. For Jones to have done this is annoying, perhaps even obnoxious to some readers.

Elsewhere, Jones says, "Plenty of suffragists triumphantly went home with their ballots, their limited goal achieved." *Limited goal?* This phrase — the entire sen-

tence, in fact — reeks of sneering, I-am-more-politically-correct-than-you bullshit. It is very sad to see a feminist writer use this sentiment in her work.

In other parts of the book, famous feminists have "brilliant" and "correct" lines of thought, while men opponents are called "shrill." This is simply a case of the shoe being on the other foot. Male writers have always been boosting their egos by deflating women; Jones is doing the same thing, with a switch in gender.

Despite this single criticism of editorializing (it appears repeatedly throughout the book, which is why I have gone on about it for such length), *Women Who Kill* is a very fine book — historical and factual, always interesting and giving plenty of food for thought and debate. If one can overlook the literary aggressions of writer Ann Jones, this book will prove itself to be well-worth reading.

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only a few courts have ruled to keep it out. In Jerel McCrary and Lewis Gutierrez's thorough article on the military and security clearances, the authors have aptly combined history, discussion of the development of the law in the courts, and practical points.

Robert Oaks's historical analysis of Virginia sodomy laws provides a refreshing break from the emphasis elsewhere on recent court cases. While this article asks more questions than it answers about the roots of anti-gay prejudice in the law, it does offer a few interesting historical tidbits unavailable elsewhere.

The most serious criticism of this book is, to use a legal term, its "under-inclusiveness." It would be unfair to focus overly on what is not in the book, but there are two areas of great importance to gay people that receive little mention in the book. The first of

these is the applicability to gay people of the "equal protection" clause in the U.S. Constitution. This issue — roughly, whether the law can treat gay people differently from straight people — potentially reaches everything from marriage (and all the legal advantages straight people can gain by marrying) to discrimination in government employment and availability of government benefits. The second area is anti-discrimination laws, such as those in Los Angeles, Washington, Detroit, San Francisco, and many smaller cities, and the one which was narrowly defeated in Massachusetts. Since passing these laws (and preventing their repeal) has been a priority in the gay movement, it is important that people have a good understanding of the way these laws actually work. Also of importance, and worthy of attention in a future work, are prisoners' rights and,

every *GCN* reader's favorite topic, the age of consent. While this latter topic has often been the mainstay of the *GCN* letters column, this legal issue has almost never been discussed from a legal perspective.

One very minor criticism I have is of the printing. A few typographic errors did not bother me, but I found the typesetting style, in which even short quotes were italicized and set off unevenly in separate paragraphs, annoying. It may seem picky, but I felt it took away from the quality of most of the articles.

All in all, this book, though a bit specialized, should make a valuable addition to any serious collection of books on homosexuality in America. If you cannot afford to add it to your own library, the book would make a good addition for your university, organization, or community library.

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status and was to be released with no pre-release help from the state. Charley Shively, Lee Stone and other people in the gay community helped Don find a home and job. The Metropolitan Community Church provided him with a friendly social context. He is still living among the Fort Hill Faggots. Don had served almost all of a sentence for having consensual sex with adolescent boys when he was judged "sexually dangerous." Don told me, "They used to pull that a lot. They'd wait until our sentence was up and they'd find you sexually dangerous so they could keep you." Don is a working man whose hands are usually rough and oil-stained from his work at a garage. "I can't think I could have made the jump back to the outside without the help of the gay community. It feels so good now to be gay and proud of it after all those years of being on the bottom and being ashamed and made to feel like dirt."

Robert Condon — who is called Tiger by his friends — is another solidly-built working man who was arrested in 1959 for sex with a 15-year-old and finally judged "not dangerous" in past August. He spent all but six weeks of those 21 years at Bridgewater. For years, he said, "I cooperated, hid the fact I was gay so I could get out, told 'em I was cured," until he was released on a therapy program in 1969. After only weeks, Bob Condon — who felt a jolt at being suddenly on his own in a world that had changed during ten years confinement — was returned to Bridgewater for "indiscreet behavior." According to Bob, "In other words, I got drunk." After that he wouldn't cooperate. "I fought all the way," refusing further "help" or therapy. He fell in love with another gay man at Bridgewater whom he is now trying to help. "When I first met him I thought it was just sex, but after five years together, we loved each other. It is beautiful. I guess I can thank that place for that. Now I can't live without him and I'm going to get him out." Condon is now in his early 40s, looks older after spending most of his adult life at Bridgewater. He, too, lives with the Fort Hill faggots.

Ralph Davis resists classification, challenges everybody and constantly rebels. Davis was sent to Bridgewater in 1961 for fondling several boys age 8-11. He was barely 20 at the time. He has refused all therapy. His style of dress — he wears shorts at all times — infuriates the staff and puzzles his fellow inmates. "He is quiet, keeps to himself, but most people find him strange," commented another gay man at Bridgewater. He has allegedly rebelled in other ways: he is accused of exposing himself out the prison windows to young men working on the grounds.

Another Bridgewater gay man defies the rules about gay identification. He is effeminate, wears very long hair, and has told others of his desire for a sex change. He is in his early twenties and has been at Bridgewater five years.

Yet another man, who must remain anonymous, is in Bridgewater on multiple counts of engaging in voluntary sex with boys under 12. His consecutive life sentences plus his "sexually dangerous" status led him to believe he can never get out except on a community-based therapeutic program. He thinks he must pretend to be entirely straight (cured of his interest in young boys) in order to get on such a program. He has struck up a relationship with one of the several fundamentalist Christian women who regularly visit inmates, and he intends to marry her.

Gene Barbaro is a plump young man of exceptional warmth and thoughtfulness of others. He is liked by almost everybody at Bridgewater. He was charged in 1977 with having consensual sex with four boys age 8 to 11, but pleaded guilty to having masturbated only one boy. He is serving 10 concurrent life sentences and has been assigned status as a "sexually dangerous person." Barbaro insists he was not properly sentenced and he has not been allowed a hearing before being determined "sexually dangerous." He wants to appeal on Constitutional grounds, but lacks legal help. Barbaro, who was a Franciscan postulant, believes he had improper legal advice. His first attorney was dismissed by the Court after admitting he had talked with the "victims" and their parents and had strong prejudice in favor of the boys and against homosexuality. His second attorney was "a religious fanatic" who reminded Barbaro of the "wrong" he had done and persuaded him to plead guilty. Gene said, "Five years ago I would have never admitted I was gay. Now I am proud of it and I have talked with my family about it." Gene's mother and sister stand firmly behind him and agree with his attempt to establish links to the gay community.

One man contacted me immediately after arriving at Bridgewater. I visited him and corresponded, but he later wrote that his lawyer demanded he break off all gay contacts. These would ruin his case, according to his attorney. This man is a school teacher in his 50s who taught at the same school many years. He was once named "teacher of the year," and was looked upon as a community leader. He tells the story best in his own words:

"When it first happened, I thought the world was over," he wrote me. "I thought constantly about suicide. I often had sex with several boys in my neighborhood, individually. My mistake was that two of them came over together one afternoon and they were really playful, curious. I guess I would have been found out sooner or later, but it was all so harmless. What I didn't expect was that they would accuse me of something I didn't do. They said I threatened this older boy with a gun in a rest area. That is ridiculous. Even the psychiatrist said that didn't fit my pattern since I am passive and like sex with younger boys. My lawyer was supposed to be a friend of the D.A. He arranged this plea bargain: that I plead guilty to assault on this older boy, with a deadly weapon. I kept telling him I didn't do that. I am convinced the police, the DAs, everybody knew I didn't do it, but there was a lot of publicity and they needed a culprit. I was confused and frightened. My whole world was upside down. The lawyer said, 'We'll get you committed to Bridgewater where you'll be safe. I thought it was like in the movies where you get committed as mentally ill and then you can get out. Well, the lawyer got all my money and I owed so much he finally just took my house. He is living in my house now. It was a lovely house. And I am here for life.'"

The school-teacher has lost his self-respect and much of his spirit, but another man — a former Boy Scout Master —

has lost even more. Accused of having sex with most of the Scout troop, he was called a "pathetic excuse for a human being" by his own lawyer during his trial. He received consecutive multiple life sentences. He still cries a lot, and he has given up all hope of leaving. Yet one therapist says, "Even he is not really dangerous. He is harmless, really, and everybody says how much he meant to all those boys. Everything gone for a little fooling around."

I have met few of the men scattered around the state in other institutions. David Groat is atypical in his contacts with gay groups. He believes his political openness hurt him in the short run, but he maintains it will help in the long run and that it sustains him as a person of integrity. He feels drained after a trial in which all motions by his attorney were denied and in which the judge made clear his bias before the trial. He is planning an appeal on Constitutional grounds, but he is already feeling the impact of prison and the isolation of the sex offender. According to Groat, "Without the support of the North American Man-Boy Love Association (NAMBLA) and the other gay groups, I don't know where I would be now. Hell, I'm just barely hanging on anyway."

#### THE "KEEPERS" .....

I met separately with two therapists who work with the men at Bridgewater. They have different views about sex, but generally agree about goals for their patients. Both men were willing, even eager, to talk with me, but both were reluctant to be quoted. One of them said, "You have to remember this is an institution. It takes its toll on the men, but it also affects those who work in it." He sees the men he works with as "sad individuals, wrecks of men who never grew up." Many of the men are alcoholics and some are retarded. "Years ago, many of these men would have gone into institutions for the retarded or the mentally ill and been locked there all their lives. With deinstitutionalization of mental health, that's no longer possible. So the ones society judges dangerous come here, usually for life also."

I asked him if he saw differences between the gay men and the others, or between those who committed violence and those who were involved in consensual sex. "I seldom know which is which. Very few men come out — you can count them on one hand, the ones who are open about it, read gay newspapers and so on. Of course I know that many of the men are homosexuals, not only in their behavior in here (just about all of them are, including the rapists of women) but in their identities. Only a few are willing to tell me about that."

At first he said he thought there were few men at Bridgewater for nonviolent sex with boys. Later, when I brought him evidence of at least 25, he said, "You know, we never really

"trouble." I asked one therapist if he thought people should be locked up who could not do these things. "I suppose not," he replied, "They might have to lock most of us up in that case." He noted that the category of "sexually dangerous" was vague. "Fewer men are being found SDP today because Bridgewater is over-crowded. We simply can't take them — many of them want to come here. Nowadays sexually dangerous is taken to be those persons who are either violent or compulsive and repetitive in their behavior. Most homosexuals, and heterosexuals for that matter, might be judged somewhat compulsive in their sexuality, but what they are doing is not against the law. In the last analysis, you have to realize we are dealing not with a moral category or a therapeutic category in the SDP, but with a purely legal designation. All sorts and conditions of men are lumped together under it."

I first met Dr. Seghorn in early 1978. Friends of mine, Charley Shively, John Ward, Bob Rhodes, and I spent a morning with Dr. Seghorn and most of his staff, discussing ways the gay community could relate to gay prisoners at Bridgewater. Several outgoing prisoners have been hooked up with jobs and gay support as a result of that meeting. This fall I journeyed to Bridgewater for an interview with Seghorn, who is Therapy Director at Bridgewater.

"I know who you are and I am aware of your position now," Seghorn told me as I was shown into his office. "I read the NAMBLA journal or whatever you call it. I have read your articles. You are an advocate of a position that is against the law. I am hired by the state to uphold that law. I can't possibly grant you an interview." We talked for about an hour in the non-interview that followed.

Dr. Seghorn was cool and formal, but seemed honestly interested in learning more about the gay men in his charge. "I would be glad to read anything you could give me on the subject of sex between men and boys, especially anything you have about the affect on victims. There isn't much, as you know, and the evidence is contradictory," he told me. He is presently supervising a major research project which he hopes will shed light on this and other subjects.

Dr. Seghorn agreed that the SDP linked together under one heading men whose behavior "varied extremely from violence including murder to very non-coercive, even innocent sexual experimentation." He agreed that this common classification and treatment for gay men side by side with rapists of women was not therapeutically helpful. He said he thought the laws should be changed, but that "is a subject for the legislature. I am here to uphold the laws as they are written." He refused to comment on the age of consent.

"The issues are more subtle and complex than either sexual freedom or locking up child molesters," he told me. "I



think about that. If it's with a boy under 16, the law says it's rape. So we don't distinguish. Often the book says they committed assault — but it wasn't really assault. There are a few men, perhaps more than a dozen, whom I would call gay, and they tend to be among the strongest and healthiest at Bridgewater. They have long-term relationships, they have integrated personalities. Richard Peluso is one of them — he certainly doesn't belong here."

The other therapist is even more supportive of gay life styles. He has encouraged men to identify with the gay community and has made an effort to be helpful to gay men in Bridgewater who want to come out. He agreed that categorizing those who are truly violent alongside those who had consensual sex with minors "... makes no therapeutic sense, and certainly is unfair in a legal sense." Meaningful therapy can only take place in voluntary situations and where the men in therapy groups trust one another and share some basic concerns and outlooks. That is rarely possible in this kind of situation. Yet he believes it is valid to "protect children" from men who would have sex with them. "I would certainly think the age of consent should be lowered — I don't know, perhaps to 12. There are a few men in here, and more at other prisons, who surely committed no crime in their affectionate relationships with adolescents. A fifteen year old boy today is no babe in the woods sexually. Look at the number of pregnancies for women under 16. But for children before puberty, I think sex is an entirely different thing."

Despite their liberal theorizing about homosexuality and adolescents, the therapists tended to view their patients as "unprepared for life outside" unless the men gave evidence of an ability to form lasting relationships, to examine their own behavior and alter it, and to plan carefully for a future without

maintain that by any standard, including most therapeutic standards, almost all the men here need help."

"Do they need to be locked up?" I asked.

"Society has said they do." He continued, "Many of the crimes for which men are put here are politically defined. I am hired by the state to carry out the law with regard to this classification, and to see that they get appropriate and helpful therapy. You, as an advocate of a position directly contrary to mine, cannot write a fair article about this subject any more than I could. But I don't think there is any discrimination against gay men, or that this is a gay issue. Some of the straight men in here are also non-violent. There are several gay "couples" in here, including one that has been around for awhile, but right now Richard Peluso is just about the only one who is politically and openly gay."

Seghorn continued, "We always oppose, *pro forma*, the petition of men to be removed from the SDP status, unless we have initiated the petition on the basis of therapy and participation by the individual in a program sponsored by us." Men must first serve the minimum term (2/3 of their regular sentence) and then involve themselves in a therapy program for fourteen months or more. At that point, the men work with a therapist and a social worker, acting as a team, to move out to a community residence or half-way house. "Only about half of these men make it the first time," Seghorn told me. "Many of them return here within weeks or months because of violations of their program like drinking, seeing young kids if that is what their offense was, or staying out all night without telling their workers." Those who do make it remain classified as "sexually dangerous," usually for life. "Sometimes — I remember about a dozen — we or they initiate a Section 9 (review of SDP status) after a few years if everything is going well."

Continued on Page 13



## Theatre

# Entering The World of Bloopips

### Lust In Space

With Bloopips: Bossy Bette,  
Livinia Co-op, Naughty  
Nickers, Gretel Feather,  
Precious Pearl, Dizzy Danny.

By Michael Bronski

The Bloopips production of *Lust in Space* is not something that you want to write about. The urge is more to run out, get all your friends (and anybody interesting on the street) and drag them in to see it. With political punch, lots of theatrical verve, an overwhelming imagination, 12 tap shoes, and just plain out and out talent, this London theater company sings and dances its way through what is probably some of the best theater in New York.

First a quick summary of what the play is about: Bloopips (that's all of them together) seem to live and run a nuclear powered laundromat in London. They do the cleaning for the royal family and seem to keep misplacing Prince Andrew's undershorts. Well, the Queen decides that they should go to the moon on a cultural exchange mission before the Russians get there. So after they accidentally send up the rocket without being on it, they decide to take balloons up. (This leads to a wonderful "floating in space" number that resembles the more extravagant of Esther Williams's aquatic feats.) Well, they get on the moon and despite problems, manage to do the big cheese number which features them dressed as gorgonzola, bleu, edam, and cottage (the brie was old and too runny and smelly to bring on stage). It is only then that their problems begin, because when everyone but Bette goes to the Disco/Bingo they fall under the spell of the great computer and become "normal." Bette is then faced with great temptations but luckily he and Miss Havisham (Gretel Feather) are able to destroy the computer although there is a question that Bette may have blown up the world with the "end of the world button" that he mistook as underarm deodorant. But that of course is the end of the play and it would be unfair to give it away. But it should be noted that the number that closes the show is unlike anything you will ever see on the stage — it's sort of like Florenz Zeigfeld meets Herbert Marcuse.

Throughout all of this, the Bloopips crack both terrible and great jokes, tap dance better than



Ruby Keeler, sing a lot of songs — which are actually old songs with new lyrics — change costumes a lot, and generally reshape how we have come to think of traditional concepts like "art and politics," "the nature of gender," "the institution of sexuality," and "the real meaning of the American musical theater."

One of the most striking things about *Lust in Space* is that it is informed with what — at least in this country — seems to be a particularly British sensibility. *Beyond the Fringe* and *Monty Python* come immediately to mind along with the old *Goon Show* (in fact, the going to the moon is

reminiscent of the old *Goon Show* where they extinguish the sun with a pail of water). There is a sort of randomness, a happy anarchy that blossoms here. (Which is not to imply that Bloopips is a bunch of queens doing whatever they want on stage — theatrical precision and stagecraft are evident in every aspect of the show.) What is striking is that they have taken much of their ostensible content from American culture. Like Bette Midler, they have taken the last 50 years of American popular culture and have changed and fitted it to suit their own needs. Glen Miller's "In the Mood," and Garland and Kelly's "Be a Star" becomes a

devastating "Be a Man;" *Mame's* "The Man in the Moon is a Lady" becomes the feature in the last piece; their rendition of Dick Powell and Ruby Keeler's "By a Waterfall" (from *Forty Second Street*) is startling and a nice *homage* all in one.

It is difficult to pin down exactly what Bloopips "is." They are not exactly a drag show — no one ever attempts to actually "pass" as a woman. In the final scene Bossy Bette appears in a lovely '30s Carole Lombard-like satin gown, set off by his even lovelier exposed chest. They speak a lot of androgyny and I suppose that what they do comes closer to "gender fuck"

(or at least that's what it used to be called in the early seventies, before punk came in). They transcend sex roles rather than pass from one to the other. At one point, Bette remarks to the audience: "Dressed like a woman? Me? I thought I was impersonating John Gielgud doing Hedy Lamarr. And rather well, too." Actually I think that it's closer to Tallulah Bankhead, but why quibble? They are certainly "campy" — by any definition of the word, but most importantly, they are serious camp; they use the jumble of cultures that they've rummaged through to create something new — an alternative to the world as is.

In an interview with Vito Russo in *The Soho Weekly News*, they speak of some negative reactions they get from lesbians, the left, and even the gay male community. (They had been forbidden to play at London gay pride rallies two years in a row). It's not that they don't speak of politics — they do — but it's the politics of their own experience, not any party line. Bette tells of a Marxist who came up to him and said, "Oh, Bette, I just can't take you seriously." Bette replied, "Well, thank god for that, darling."

Like the Cockettes, Cycle Sluts, and The Angels of Light (whose San Francisco show two years ago, *Sci-Clones*, resembles *Lust in Space*) Bloopips has its roots in a late sixties sensibility. But while those troupes spent their time dancing off the grave of the fifties (the fifties didn't really die until some time in 1966) Bloopips has a clearer vision of the world. (I'd almost say that they had an analysis, and that the other groups didn't.) I suspect that the difference is that Bloopips has taken a sixties sensibility, nursed it through the seventies, and have exploded with it in the eighties.

This is the third scripted Bloopips show. They began playing in London, and have travelled all over the continent. Their material is expertly funny, the performances always engaging, and the production eminently entertaining. They will be in New York at the Orpheum Theatre (2nd Avenue between 7th and 8th Streets) weekends through Dec. 21. Bloopips will also present a Cabaret at SNAFU (6th Avenue at 21st Street) on December 25, 26, and 27 and will present *Lust in Space* in San Francisco in January, 1981.

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# Coming Out

## No Longer The Little Wife

By Jane Barnes

When I was in (I stop here, was it seventh grade?) junior high, when I still liked my 4-H sewing class, when pyjama parties were still fashionable, and spin-the-bottle parties thought to be too grown up, I was lovers with a friend of mine. I called her my best friend; everyone in my group had one. She was the girl you walked home from school with, the one you played certain games with, the one in whose sleeping bag you crept at pyjama parties to cuddle with. But we did more, we caressed each other, especially in the afternoon, getting into bed in our slips, pretending to take a nap. Then someone had what was called a boy-girl party. I forced myself to like the wet kisses of the boys. My friend was sent out of town to a Catholic boarding school.

In high school I was popular with a vengeance. I was a song leader (we had cheer and song leaders), went steady with a new boy each year, wore the right clothes, necked in the right dead-end roads overlooking the Pacific (I grew up in northern California). Often there was another couple in the car. I wonder now whose noises I was listening to; we were always making out in groups.

My town was small and narrow. I longed to get out into the world, so I went away to Portland, Oregon, to college. There I met Marsha, a plain, intelligent girl whose best friend was a plump redhead named Bobby. Marsha and I took psychology together, and one night we got to talking about homosexuality. I felt fortified by the 8" x 10" color photographs of my boy friend at home, which stood behind me on the bureau, to say that, "Yes, I was interested."

We bought books together, all with that clinical tone, and discussed it. One afternoon I opened the door to Marsha's room to find her "having a pillow fight" with Bobby on her bed. It occurred to me there might be more to it, but I didn't want to know. Marsha didn't attract me, and it never occurred to me that if I loved a woman, I would have any choice.

I got tired of the plaid skirt, beer blast atmosphere of the college and transferred to San Francisco State College. There was a pretty woman in my Russian class. I can remember staying over at her house one night, being angry with her and leaving in the morning. That is all. I decided to support myself, and took a housekeeping job. I slept with a man for the first time. It was awful and I gave it up, refusing to go on birth control.

I wanted to see the world. I met an older man — self-taught, macho. He was restless, too; he wanted to flee town to escape his

creditors. We landed in Atlanta, Georgia (by way of Des Moines, Iowa in the dead of winter). It was spring in Atlanta, and the dogwood in bloom. I got a full-time job and registered full-time at Georgia State. And I was a good little wife.

Two days after I graduated, we flew to Boston. At first I was simply overwhelmed by city ways, but even when I found my group (early music) I made few close friends. I told no one how empty I felt. For five years, I supported my "husband," and kept him in the expensive, German tools his artisanship seemed to require. I lived in the Boston Public Library and talked only to Colette, Wharton, and Faulkner. At work, I wrote computer manuals under the patient tutelage of a lesbian, trying not to notice that she was. At noon I typed up bad poems.

In 1968 came Viet Nam, Betty Friedan, and the Pill. "Husband" and I answered a "swinging" ad in a little four-page rag called *Boston After Dark* (now *The Phoenix*). The couple was so-so, but one afternoon, the woman and I found ourselves entwined. It was wonderful; "how broad-minded you are, Jane," I told myself.

We stopped seeing them. We set up house in suburbia with another couple. She shoved under my nose copies of *No More Fun and Games*, the first of Boston's feminist journals. I became angrier and angrier, left the "husband" (and the kind other husband and the feminist co-wife) and moved back to town. There I was the toy in a brief menage a trois. I didn't like it — his staring, I mean.

I thought my problem was my taste in men. I met a nicer one, lived with him for four years. I stayed away from women friends; I told myself women weren't quick, there was something dangerous about them. Then my music teacher died and I had a scare with cancer. I considered these an omen, and bought an IBM Selectric Typewriter and joined a poetry group. I fell madly in love with one of the women

members; we became best friends. I tried not to show it, then declared it to her, then lived in uneasy suspense until I forced myself to admit she did not love me. I wrote a novel about it and left the second man. What had they meant, those dreams about living with her?

Just when I felt most frightened, most self-destructive (what if I was a lesbian?!) a friend, already out, made me a present of gentle initiation. She saved me. I practiced how to disco and how to flirt and how to dress. I brought home one or two women, praying I would know what to do when we got there. I did.

A week after the blizzard in 1978, I was standing in the bar Somewhere, trying to recover from my James Joyce paper for graduate school and from cabin fever, when I saw a woman leaning in the doorway to the DJ's booth. We spent the weekend in bed, were married six months later in the bathtub, and will celebrate our third anniversary in February. Celebrate our survival over differences about monogamy, work, whether we should move to...

Our parents have been brave. On our bed are two pillowcases. "Hers and hers!" my mother joked, handing me the package with them inside. My lover went jogging with my father. At her parents' house, her father snared me, saying, "Of course Reagan is the best man." I strain for diplomacy. There we sleep in my lover's childhood double bed. At the swimming pool in July, her mother says gently, "I have lost friends..."

We fight, we make up, we look at our pictures from Paris. We exchange support of a constant kind. She tells me she thinks I'll be awful in menopause (some years off, thank you) and I hold up an image of two old ladies, famous and mellow, in rocking chairs. We are foolish, still romantic, and some of our friends think we belong under the magnifying glass of sociology. If we are specimens, let us be them. And here you have the gist of about eight novels.

## Now I'm Happy

By Eugene McLaughlin

I came out about a year ago. Because at the time I felt a certain pressure within myself to say what I really believed, I announced at a patient-staff forum at the veterans hospital where I was a patient, that I was gay. No rockets went off, but I had said it in public and now I know it was a good thing. I say that because I was reluctant to say I was gay to anybody else. I figured that it was nobody's business but my own that I was gay.

Today I feel differently. It is important for a forty six year old man who has been married and has children to publicly declare how he truly feels, sexually.

At the end of the conference, the psychologist who had been chairing the forum came over and shook my hand. And the aide who brought me to the conference looked happy.

Today is a good day. I continue to meet with support as I come out to my friends and relatives.



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# Voices in the Night Chapter 4

By Andrea Loewenstein

In the last chapter, Josie Mac-Millan, an alcoholic woman in her late fifties and a student in Ann Morgenthal's adult ed. class, returned from a meeting of the Brompton Street Self-Protection Association — a newly formed group of lesbians and gay men who had gathered to organize against the local band of assaultive youths. Josie (busy remembering her lover Fran, who had been dead for 10 years) was heroically resisting the thought of a drink and was mugged in her very doorway by assailants who ran when her dog, Tiny, arrived on the scene. She had walked home alone partly because Ann, who might have accompanied her, had left immediately after the meeting to go to her lover, Bell's, apartment in Roxbury. Ann was seeing another woman, and Bell had left her a hurt and angry note on her way out that morning.

In this episode we meet Bell (Isabelle Norton), who, regretting her morning's angry mood, is on her way to Ann's apartment on Brompton Street, right after Josie had been mugged.

"You didn't see that," Bell Norton told herself. "You didn't see a thing." A few steps later she tried a tougher tone. "Ain't none of your affair, girl! What the fuck you trying to do, spend the night in some police station?" "You gotta take care of these people all day long," she tried, as her feet stopped walking, "And that's not enough for you, huh? You gotta play nurse at night, too?"

She addressed Ann as she walked the two blocks back. "I told you I wasn't coming back to your goddamn slummy neighborhood, now why didn't I listen to

myself for once?" By this time she'd reached the shape which was still slumped in the doorway. No one else had stopped since she'd been by. "Of course," she grumbled. But then again, it was a chilly night in a lousy neighborhood, and most sane people were home in their beds. "Only a fool like me" she went on talking aloud, partly 'cause it was cold and scary and whoever it was had zapped this old woman ('cause that's what had happened to her alright, she'd been hit by a heavy blunt object "like they said in the mysteries") could come back for her. She got busy quick, taking the pulse, feeling for the heartbeat and any other contusions or broken limbs. As far as she could tell it was just the one place — the forehead. The woman's breathing was regular and her pulse almost normal, and Bell guessed she'd come to soon. There was a slight smell of liquor on her breath, but she lay on her back, so she couldn't have gotten that bump by falling. She wouldn't have been real drunk anyway, Bell thought, just a little tipsy. She took off her coat and layed it over the woman, noticing that she still clutched an old leather purse tightly under her arm.

"Alright for you, honey!" she told her encouragingly. "God knows how, but you sure held on to your own!"

She got the answer the next instant, as a huge, dark, growling, panting monster appeared out of the night and knocked her flat.

"Help!" she tried to scream, but nothing came out of her mouth, so she lay there on the cold street next to the woman just waiting to die — just waiting for the

goddamn dog to bite through her throat. It was taking its time though, just sitting there getting its appetite up, and now Bell could hear her mother's voice saying, "See, that's what you get, baby, didn't I always tell you mind your business and let Them take care of Theirs?"

Even in the icy cold she could feel her palms sweating and her body shaking. "Just let me get out from under this dog and I won't ever ask you for another thing," she prayed to whom she didn't even believe in. "I'll be good forever, I'll never yell at another patient, I'll be sweet to the asshole doctors, even . . ."

A ways back she'd closed her eyes and now she opened them a crack. It was just sitting there. First it would growl, then it would sort of whine. Then it would grab a breath in a kind of wheezy voice, and then it would bend down and lick all over the woman's face. Bell began to get the idea.

"Good doggy," she tried, her voice coming out a tiny mouse squeak. "Now listen, doggy, I wouldn't hurt your mistress, no I was just helping her, you know that, don't you, animals are smart, right? Poor doggy, you got a bad case of asthma, don't you?"

'Cause the damn dog was wheezing like a steam engine now, and didn't seem like it could kill her if it tried. She wasn't taking any chances, though. She got to her feet and took two careful steps backwards, and from there she threw her coat over the woman. Then she ran as fast as she could to the nearest pay phone.

"An old woman's been assaulted," she said, very 'nurse,' but also trying to sound dramatic, knowing damn well that unless they thought it was life and death they'd take their good time about it, especially if they got the idea that the lady in question was black. Luckily it wasn't hard to sound life and death-ish, after what she'd just been through.

Then she went back to the woman, calling out in advance. "Hey pooch, it's just me, your friendly nurse come to help again," and this time it didn't even growl at her, as if it had under-

stood. Then the woman all of a sudden regained consciousness, and started trying to get up. Over the noise of the dog, that was just about going crazy with joy, Bell told her to keep still, that the police were on their way, that she'd been hurt and should try not to move.

"Fran, Fran," the woman kept saying, "I ain't drunk, don't you go thinking I'm drunk 'cause I ain't, I promise."

"I know you aren't drunk," Bell told her. "It looks like someone mugged you. Do you remember who? And how can I reach Fran?"

"Didn't even see the mother-fuckers, came up behind me, probly some niggers — oh excuse me child," said the woman. "Didn't mean no offense, it's just the shock, old habits you know. But if you want to reach Fran, you'll have to go to Saint Theresa Cemetery 'cause that's where she's been buried these 10 years."

"Oh," said Bell. She was kind of glad the old bitch had said what she had, because she'd just about decided to go to the hospital with her, knowing from her years of nursing how much it helped to have someone with you, and the woman was dressed like an old-time butch, which wasn't gonna help her any. But now she wouldn't go, which was good 'cause she'd had other plans for her evening anyway.

The cops came then, along with an ambulance. Thank goodness it was a black and a white cop both, so they treated her with some respect and didn't accuse her of mugging the old woman herself, which was halfway what she'd expected. They started loading her on the stretcher, but she wanted to tell Bell something first.

"Listen, lady, you know my teacher?" she asked. "She lives around here. My teacher, Ann. I forget her last name, one of them Jewish names, Goldberg or something." "Morgenthal?" Bell asked, surprised, but not all that much.

"Yeah, that's it, you know her, huh? Well you tell her I wasn't drunk. Tell her you saw it with your own eyes and I wasn't drunk."

And ask her to keep Tiny till I come out. Here . . ." She started groping in the purse for money.

"Never mind," Bell told her. "I'll take care of it, if Tiny'll go with me." The ambulance took off, and the cops offered her a ride to where she was going. She said no, because of the dog and 'cause her mother always told her don't get into cars with no strange men, and she'd got in trouble already once that night from not doing what her mother told her. The black cop started in on wasn't the old drunk lucky a nice nurse like her had stopped and not many people would do it, and he noticed she wasn't wearing a ring, how about a nightcap after he got off duty. She said no fairly politely, refraining from either, "I don't date cops" or "I don't date men," just in case she ever needed something from them again, and they drove off. Then walked the few blocks to Ann's with Tiny right behind her. She'd scraped her hands pretty badly when Tiny knocked her down, and she was real cold. It would be good to be fussed over by Ann, and tell her all about it. Ann was always wanting to fuss over her and usually she didn't let her, but in a situation like this . . .

But when she rung the bell, Ann didn't answer it! This was something she hadn't even *considered* when she jumped on the subway like a damn fool in the fucking middle of the night! She'd layed back and smoked a joint when she'd gotten home from work, and listened to an old favorite, Charlie Mingus's "Meditations" and the more she thought about it the more she wished she hadn't written that hateful note that had probably spoiled Ann's whole day and gotten in the way of her writing. Because as she lay there she knew, knew in her body, that this other woman was beside the point. Ann *did* love her, and was gonna keep on doing it. It had seemed wrong somehow to phone, the knowing she had wasn't *about* words. So she'd decided to just go ahead and *do* it —

And now Ann wasn't here, was (of course, why hadn't she thought of it) and that bitch's house she was seeing, with all her assurances about primary this and that, disappearing just when Bell needed her for once. Well, she was for damn sure not going home, she knew of three or four women who'd been just *waiting* for this chance.

"Bell!" Ann grabbed her, damn near knocking her down for the second time that night. "Oh God I was so worried, I went all the way to your house and you weren't there. Oh, I'm so glad to see you, Love, I just had to see you — Bell, what's *Tiny* doing here?"

"I'm glad the two of you have met," Bell said, as they climbed the five flights of stairs. "I'll tell you what he's doing here if you just let me get a word in edgewise." She was talking so tough because what she really felt like, after the scare, and then Ann not being there, was bursting into tears. Which she surprised herself and did, the minute they got in the apartment.

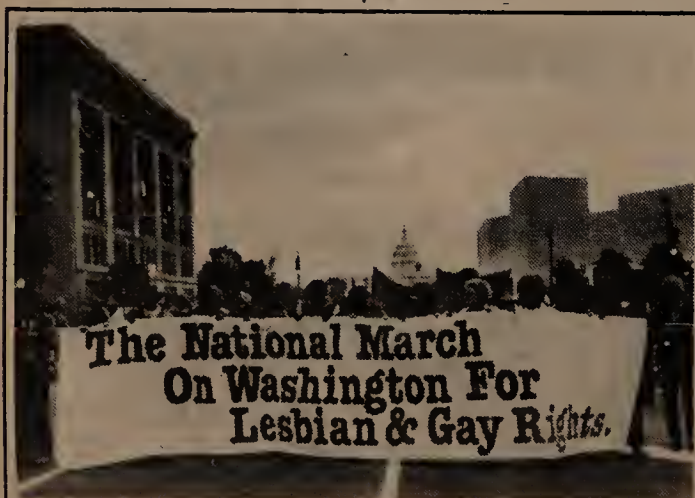
"Baby! Look at you, what happened?" And Ann had caught her in her arms and was rocking her and holding her tightly and talking a mile a minute all at the same time. "Did someone hurt you, I'll kill them if they did, Oh Sweetheart, you're all cut up . . ." Some people said Ann talked too much, but Bell had never minded it herself. She let herself cry for a minute, feeling her lover's arms around her and letting her words fall — a good, gentle sound, like rain when you're snuggled up inside where it's warm.

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## prison

Continued from Page 9

Seghorn also spoke of changes. "There has been an increase in the use of violence and a decrease in the age of victims of those committed here because of an unspoken rule now of the examining psychiatrists: the younger the victim and the more aggression against the victim, the more likely the person is to be found sexually dangerous." He also noted the great increase in convictions of sex offenders since the late 1960s, and the "spurt" of "child molesters" since 1977. "More recently, there is a court order that we have to reduce our population. We are currently very over-crowded. We used to take voluntary commitments, but no more. We only have room for those deemed genuinely dangerous."

My telephone interview with Dr. Robert Moore — the psychiatrist who most often is consulted by the state in SDP cases — was full of surprises. Dr. Moore told me he was now recommending SDP status for only "one out of about twenty" of those whom he reviews. He is presently seeing about five or six cases each week — up from two or three a week when he began this work four years ago.

Dr. Moore believes that a person should be declared "sexually dangerous" *only* if there is the danger of repeated violence involved with compulsive sex acts. He feels that men who have sex with adolescents, especially those "Boy Scout" cases with groups of boys, should not be considered sexually dangerous. "They don't belong in jail. But society wants them there. The community at large hates sex and despises those who openly enjoy or practice it. We put sex all around our kids and we flaunt sex commercially — consider those movies with the young teenage starlets — but we demand scapegoats to assuage our guilt." On the other hand, Dr. Moore does not believe that violent sex offenders should be distinguished from non-violent offenders.

Dr. Moore added, "I know there is exploitation on both sides — the men are often the victims of the boys in these cases. And deep affection and fondness develop in some of these relationships. You can't call that molestation. Many of those men who get caught are immature. They are confused, worried about their sexual orientation. Some of them have low IQs. They are the kind who get caught. But that does not make them molesters." Moore pointed out that some of the men still in Bridgewater after many years are there because psychiatrists used to include the idea of "indoctrination" in determining SDP. "The idea was that these men were indoctrinating young boys into homosexuality. Most evidence shows that to be hogwash. Most of the boys involved become straight men or were already gay."

Although Moore and other psychiatrists find fewer gay men "sexually dangerous," Moore agreed that more gay (and straight) men are going to jail and getting long prison sentences for consensual sex with minors. "There was a time when these cases were handled very differently, mostly out of court. The community is demanding that the courts get the 'child molesters.' The courts feel enormous pressure to show they are handling such cases in a tough way. Every few years there is a grisly murder or sex-torture case involving a child, or a case of brutal abuse by parents. The hysteria rubs off on the courts and they hand down long sentences for any sex involving children." Moore concluded, "The community standards haven't loosened up. If anything, they have gotten more rigid."

### THE FUTURE AND THE ROLE OF THE GAY COMMUNITY

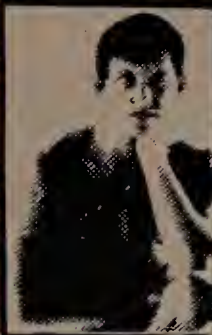
Psychiatric standards for determining who is sexually dangerous are becoming more favorable to those who have non-violent, consensual sex, especially with adolescents. The therapists and others who work inside Bridgewater and

the other prisons look more and more favorably upon the gay lifestyle. They welcome contacts between the men and the gay community. At the same time, however, the Moral Majority is in full swing and judges are responding by handing down long sentences to men for having consensual sex with adolescent boys.

The most hopeful sign is that more and more of the 125 gay men in prison in Massachusetts (and the thousands more across the country) for having consensual sex with boys are coming out. More of them are asking for subscriptions to GCN, more are identifying as gay in prison, and more are seeking gay activist lawyers. To whatever extent they have a consciousness of themselves as part of the gay community and as representatives of a legitimate sexual lifestyle, these men are not panicking when arrested. They are making wiser judgments about lawyers and their line of defense. They are beginning to define themselves as a gay population suffering a particularly severe oppression. The more they are so identified, the more they will be united and able to resist their oppression. The more the gay community becomes aware of them as part of itself, the less vulnerable they will become. Perhaps in ten years, there will be no gay men forgotten at Bridgewater or elsewhere, locked away for life simply because of one indiscretion with some Boy Scouts or because of intimate relations with their teenaged lovers.

That is the hope of NAMBLA and others who are demonstrating this week at Bridgewater. Their demands are simple: release all gay men who are imprisoned for non-violent, consensual sex. These demands are not likely to be met this year, but they must be uttered in order to be heard at all. It is time to bring one more hidden oppression out into the open. Identifying this oppression as part of the core of homophobia in our society is the difficult task before the gay community.

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## PENPALS

Gay women write/meet safely through The National, International Wishing Well Magazine & Services. Intro copy \$3. Box 664, Novato, CA 94948. (22)

## GCN SPECIALS

### COME SPOONING WITH US

Well, first we needed forks. Now it's spoons. Probably soon it will be knives, so maybe you should stick in a few knives also. We need some cutlery, table silver, whatever. Stuff you eat with. Also a few dishes of assorted shapes and sizes would be appreciated by our resident gnomes. No, we are not starting a trousseau, Gertrude.

### WORK YOUR OWN HOURS

GCN is looking for two Ad Reps to start immediately. Full-time and part-time available. Meet new people, explore new places. 20% commission. Will train. We supply leads! Call Larry at GCN, 426-7042.

### PEOPLE W/ACCESS TO OFFSET MACHINES

GCN has lost its source of offset printing. If you have access to offset printing on a regular basis (we need things like free renewal notices printed) and want to help us out, please call Mike or Richard at 426-4469. Thanks.

Impoverished news editor needs donations of bedroom furniture — dresser, desk, bookcase, double bed. Call Denise at GCN, 426-4469. Thanks.

### HOMO-FILES!!

Once again we need 3x5 file card drawers (and Indexers to help fill them!); the kind that are 3 drawers across fit best with our current 'system.' Call Mike at GCN 426-4469 if you can help.

### FREE GCN!

If you are organizing or attending a convention, workshop, or meeting and would like to distribute free back issues of GCN, please send name and address to which they should be sent, number of copies desired, date needed by. Please give 5 weeks advance notice. Write to GCN Promotions Dept., 22 Bromfield St., Boston, MA 02108.

HEY, BUDDY, CAN YOU SPARE A JOB? GCN part-time staffer needs second part-time job. Experienced photographic technician with other miscellaneous skills. Prefer gay environment. Contact David, GCN 426-4469. (c)

### LESBIAN MOTHERS

I am working on an article for GCN about lesbian mothers coming out to their children. If you'd like to share your experiences in doing this or discuss your reasons for not coming out, please write to Gloria Berkman, c/o GCN, 22 Bromfield Street, Boston, MA 02108. If you use real names in your description, please indicate if they should be changed in the article.

## PRISONERS

### PRISONER SUPPORT GROUP

If you are gay or straight and you've a lover, loved one, family member who is gay and is presently incarcerated in a Prison here in Mass. or elsewhere, and you would like to talk about it, and receive support from others who are experiencing the same pain, anger, and frustration that we feel when having to deal with the Prison System, then drop us a line telling us about your present situation. Group will form when we have at least ten people who are interested. Write: Prison Support Group, G.C.N., 22 Bromfield St., Boston, MA 02108.

## ORGANIZATIONS

### A ROSE AMONG THE THORNS

There is a rose budding among the thorns in Bristol County. The Bristol County Homophile Alliance for Political Action is that rose. Would you like to see the rose bloom? To do so we ask only that you send us one dollar. BCHAPA Box 107, Dartmouth, MA 02174. Thank you. (20)

### SUPPORT LESBIAN MOTHERS

Lesbian Mothers National Defense Fund, 2448 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00.

### United Methodists for Gay And Lesbian Concerns Resurrects!

Write — Affirmation, Box 202 745 Comm Ave, Boston, MA 02215. (50)

Metropolitan Community Church & Boston, services each Sunday at 7:00 p.m., 131 Cambridge St., Boston (Old West Church). Office 523-7864. All persons are welcome.

### METROPOLITAN COMMUNITY CHURCH OF WORCESTER

Church service at 2 Wellington St., 7pm. Sundays. Potluck Supper and Communion every Weds. at 7pm. 753-8360.

### BOSTON GAY CATHOLICS

Dignity/Boston sponsors a liturgy for gay and concerned Catholics, every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St. at 5:30pm. For info contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel. 536-6518.

Heston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 808, Reston, VA 22090.

### IDENTITY HOUSE

Lesbian, gay, bi, peer counseling and groups. Rap groups: 2:30-5pm Sat. for women, and Sun. for men. Free walk-in counseling. Sun.-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC, 212-243-8181.

### NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearing-house, religious reforms, corporate non-discrimination statements, more! Help support our work—join now. \$20 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

Lesbian Contact: We are everywhere! Write to lesbians in other parts of the U.S. and Canada. Send general information about yourself, (likes, dislikes, hobbies, etc.) and the state or Province you'd like to write to. Include \$1.00 for postage and handling to: Writestisters, P.O. Box 8824, Minneapolis, MN 55408. (F)

### GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from noon til midnight. (20)

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of, Untarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

### JOIN INTEGRITY

Gay Episcopalians and Friends. Chapters in major cities, worship program, social events. Free publication sample on request. Write J. Lawrence, 10 Mercier Ave., Dorchester, MA 02124. (617) 262-3057. (26)

New women's media gp committed to lesb. educational outreach thru media sks mems. Need assistance w/marketing, graphic design, fundrasing, media work. Letter of interest &/or resume to Women's Educational Media, Inc, 36 Colwell Ave, Brighton, MA 02135. 367-2086. (8)

Are you interested in forming a Gay Communal Retirement Center? Join others in the Ganymeade Society who are forming now Write: Ganymeade Society, C/O Karl Volk, 43 Whittier Blvd, Poughkeepsie, NY 12603.

### BOYS AND MEN IN LOVE

so, you need us and we need you! Write to the North American Man/Boy Love Association for info: NAM/BLA PO Box 174-B, New York, NY 10018 (30)

### NH LAMBDA

Box 1043, Concord, NH 03301. Concord: 224-3875, 746-3339; Nashua: 889-1416; Dover/Portsmouth: 431-1541. A statewide lesbian organization, meeting the third Saturday of every month. Support, education, and political action, since 1976. (c)

### GAY/LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN calendar or write PO Box 11, Cambridge, MA 02138. (12)

### D.O.B.

Support organization for lesbians, 1151 Mass. Ave. Camb. Old Camb Bap. Raps every Tues & Thurs 8pm. 35 plus rap 2nd W & last Fri, 8pm. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Softball at Magazine Beach (Camb) at 3pm every Sun. Info & office hrs 661-3633. All women invited to participate. (c)

## PUBLICATIONS

Lesbian photographers wanted for listing in directory now being compiled. For info contact: Morgan Gwenwald, 158 Garfield Pl, 3R, Brooklyn, NY 11215. (21)

Magazine for Countryside People! We cover: small stock, bees, gardening, nature, health and much more... \$8/yr. Farming Uncle, Box 91-W5, Liberty, NY 12754. (21)

Free lesbian catalog of books, send two 15¢ stamps. Womankind Books, Dept GCN, 1899 New York Ave., Huntington Station, NY 11746, (516) 427-1289. (12)

Monthly calendar of women's events in Maine, New Hampshire and Vermont. \$1 for sample issue. \$7.50 per year. Write: Full Circle, P.O. Box 235, Contook, NH 03229. (15)

Periodicals by Mail is a project designed to give wider accessibility to worthwhile periodicals not distributed through many newsstands. For a free list of over 70 alternative periodicals which can be ordered by mail, send your name, address, and a 15¢ stamp to: Periodicals by Mail, a periodical retreat, 336 1/2 S. State St., Ann Arbor, MI 48104. (1fmo)

GUARDIAN: Independent radical newsweekly. Covers Gay, women and minority struggles, and international progressive movements. Special offer 4 issues FREE. Write Guardian Dept GCN, 33 W 17th St, NY NY 10011. (ex)

### THE BOSTON GAY REVIEW

A quarterly of criticism devoted to the Arts and our developing lesbian and gay male lifestyles in general, with a particular interest in small press publication, welcomes review copies, authors' queries, and subscriptions: \$5.00 for 6 issues, Box 277, Astor Station, Boston, MA 02123. (c)

### FOCUS

Focus: a bi-monthly journal for lesbians, \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays, graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8pm. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together.

### HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)

# Prisoners



support gay prisoners  
read and answer  
our Prisoner penpals in the classifieds

I was shipped out of London prison for a sex act and now I'm afraid I won't get my long-awaited replies to my ad. I'm gay and looking for some penpals to help me overcome my loneliness, which seems to be dragging me down even further than prison itself. Please write. Gary L. MOORE, 150-912, Box 511, Columbus, OH 43216. (20)

I'm a gay prisoner seeking some friendship on the outside. Write soon and so will I. Your letter will be greatly appreciated! Thanks. Tom ISABELLA, 148-833, Box 57, Marion, OH 43302. (20)

I'm lonely and slim and very feminine and love mature guys of all colors. "Jewel" Hishesha LARSEN, 149356, 777 W. Riverside Dr., Ionia, MI 48846. (20)

Young gay man incarcerated at Patton State Hospital. I don't know anybody out here in CA and would enjoy hearing from people on the outside, especially young people my age. David CARR, 3102 E. Highland Ave., N-23, Patton, CA 92369. (20)

Young male needing sincere friendship. Please be honest and I'll do the same. I get GCN and I know there must be some of you out there. Thanks. Perry GREGORY, 96933-2, Box 97, McAlester, OK 74501. (20)

Anyone interested in friendship with lonely gay prisoner, please write. Your reaching out/in will give much relief to my stay here. Dennis GILBERT, 158-116, Box 69, London, OH 43140. (20)

Part Irish and part Cherokee Indian, I write songs and play the guitar. Let's start something. Juniper HARDY, 145811, Box 511, Columbus, OH 43216. (20)

I'd like to get in touch with someone who is natural, in good spirits, honest and into outdoor life. Tony A. MORSE, 97380, Box 548, Lexington, KY 73051. (20)

Seeking someone to share freedom and privacy with. Into submissive as well as dominant bizarre love. Please write Hugo JOHNSON, Jr., Drawer Q, 532890, Lima, OH 45802. (20)

Open and honest, green eyes and light hair, please write Robert BENNETT, 42679, Camp 28, Parchman, MS 38738. (20)

I've been moved recently to Lompoc. Didn't get any response to my other ad, but that's not why I moved. I'd still love to hear from you people out there! Peaches COOPER, 40659-115, Box W, Lompoc, CA 93438. (20)

Hill I love sports very much (gay sports too!) but most of all I want a good relationship (friends!). Please write Timothy Joe FORTUNE, Box R, No 103045057, Buena Vista, CO 81211. (20)

Lonely gay prisoner in Florida without loved ones nearby. I'm mellow and easy going and enjoy people very much. I'll write you if you write me! Bruce HOLLAND, A-030121, Box 1100, No. 1259, Avon Park, FL 33825. (20)

Is there someone out there in the "free" world that can help do something about the way we (homosexuals) are being treated? Would like to hear from someone to share my thoughts, frustrations and humanity with. Lewis TIBBITTS, Box 747, No. 023-235, Starke, FL 32091. (20)

A Prison Project is now being formed to support GCN in its long-standing effort to get free subscriptions to the paper in to lesbian and gay prisoners and also to get books for them to read and penpals to write to. (Every other week there is a prisoner penpal list on the Classifieds page.) Volunteer help is always appreciated in this and other parts of the project (including doing outreach to women prisoners and researching and informing prisoners of their mailroom and visiting rights). If you can help with your time or a contribution, it will be much appreciated. Thank you.

I'm currently in protective custody because I'm gay and would like very much to correspond with your readers for mutual exchange of friendship and warmth. Albert CITRO, Box 149, No. 77A4091, 19-16, Attica, NY 14011. (20)

I have no meaningful communication with anyone on the outside and was very excited to see your paper when a lesbian friend showed it to me. I'm not gay but I have a lot of gay friends. Would anyone care to correspond with me? Sylvester EVANS, Box D, No. 104222, Reidsville, GA 30499. (20)

I'm black and gay and a prisoner. Into sports and gung fu. Looking for someone to share an honest relationship with. Orlando BRINSON, Box 747, B-065154, Starke, FL 32091. (20)

I'm part gay and would like to get a few pen friends. I'm 20 and part Indian and will answer all letters. James POPE, Box 97, No. 91326, McAlester, OK 74501. (20)

Seeking friends and that someone special. Will relocate upon release. Want to start anew! Terry OTKEN, Box 87, A-61401, Menard, IL 62259. (20)

GAYCON Press Newsletter: news and other useful info about gay prisoners is available from US Mission Outreach for \$6 per year (FREE to prisoners!). Write to Ron Endersby, Gaycon Press Newsletter, 20 12th St., No. 326, San Francisco, CA 94103.

Love outdoors nude sunbathing but don't get any here. Would like to share my sun-starved self with sincere gays and bi's. Please write William H. HOWARD, 071592, P.O. Box 747, Starke, FL 32091. (19)

Gay and proud but temporarily shut up here, dreaming of the outdoors and walks on the beach. Will exchange photo with the first letter. Jack J. NEARY Jr., 059129, P.O. Box 747, Starke, FL 32091. (19)

Gay brothers and sisters, are you still out there? This is my second GCN ad. I'd sure like to hear from someone. Please write James R. CODY, 257081 Box 520, Walla Walla WA 99362. (19)

I was fortunate to get a copy of GCN from a friend and would like very much to correspond with one of its readers. Sincere gay person sought as friend. Marvin A. WILLIAMS, 298612 Ellis Unit J-24, Huntsville TX 77340. (19)

It's lonely when there are no letters to look forward to, ever. Does anyone out there have a few minutes now and then to write. It'd make a big difference. Ronald DURCHAR, 95712 Box 97, McAlester OK 74501. (19)

My dream is to convert the farm I just inherited because of my parents' death into a gay community where gay men and lesbians will live together. We would operate a printing company, our own newspaper, etc. The profits from this would be channeled into various social programs: legal aid to inmates, homosexual and straight, and other things (depending on our profit). If any gay men or lesbians want to write me and share their ideas and suggestions I would welcome their letters. Carl GREEN, 00049-045, Unit 4 East, FCI Box 1000, Anthony NM, TX 88021. (18)

Gay songwriter behind bars! Needs sincere letter to help ease the tension from cruelties inside the joint. Walter WILLIAMS, #96551, Box 97, McAlester, OK 74501. (18)

I love people whether they be black or white, and I love to get it on (if you get my meaning). And here's something else you should know about me. I'm in prison, but if you can care a little it shouldn't make any difference. Robert Lee BRIDGES, 139-964, P.O. Box 45699, Lucasville, OH 45699. (18)

### PRISONER SUPPORT GROUP

If you are gay or straight and you've a lover, loved one, family member who is gay and is presently incarcerated in a Prison here in Mass. or elsewhere, and you would like to talk about it, and receive support from others who are experiencing the same pain, anger, and frustration that we feel when having to deal with the Prison System, then drop us a line telling us about your present situation. Group will form when we have at least ten people who are interested. Write: Prison Support Group, G.C.N., 22 Bromfield St., Boston, MA 02108.

The last time I ran an ad in this column all I got was a pamphlet from some church saying I was going to hell for being gay! I encourage the gay community to be more concerned about gay people behind bars where it gets awfully lonely! Charles WHITTINGTON, 83803, LSP CBC, Angola, LA 70712. (18)

Thank you GCN for your aid in helping prisoners find friends through corresponding! So many gay prisoners can't find true understanding from other inmates. If any gay man or lesbian would like to cheer me up on a gloomy day, I would appreciate it. David WARREN, 118720, Rt. 2 BCC, Bland, VA 24315. (18)

I heard about your prisoner project and would like to ask for a subscription to GCN and also to be put in your penpal column as I am very lonely and without any mail. Thanks. Lowell HOOKS, 85267-1, Box 97, McAlester, OK 74501. (18)

I wish to write to a feminine gay male who cares and understands and who won't take my feelings as a joke. Dennis J. ROOT, 80898, Camp J, Shark 2L Cell 5, Angola, LA 70712. (18)

Gay inmates and young prisoners threatened with sexual exploitation, in institutions throughout the country, benefit from the work of the Prometheus Foundation. You can help by joining the Penpal group or any of several other vital programs. For information and a copy of FIRE!, the Foundation's newsletter, write to: The Prometheus Foundation, 495 Ellis St. #2352, San Francisco, CA 94102.



# Calendar

## weekly events

### sundays

**Boston, MA** — Boston Area Coalition for Cuban Aid and Resettlement (BACCAR) open meeting for potential sponsors of gay and lesbian Cuban refugees and also for other interested persons. Arlington St. Church. Every Sunday at 3pm. Info: 723-2997 (8-12pm).

**Cambridge, MA** — Closet Space, a weekly news, interviews and music program for lesbians and gay men. On WCAS, 740AM. 11am.

**Boston, MA** — Musically Speaking, women's programming. Music, ideas, announcements. Call Melanie at 494-8810 with events and comments. (WMRR-FM 88.1) Sundays 1-3pm.

**Boston, MA** — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm

**Cambridge, MA** — Gays at MIT (GAMIT) meets at 5pm. Walker Memorial Bldg. 142 Mem. Dr. 3rd fl. Everyone welcome. Info: 253-5440.

**Bedford, MA** — Bedford-Concord Area Social Club meets at 7:30pm. Info: John 275-1336 or Joe 443-4775. All are invited.

**Orleans, MA** — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

**Greenfield, MA** — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

**Concord, NH** — NH Coalition of Lesbians and Gay Men. First Sun. of the month. 1-5pm. Statewide political action group. Info: 228-8049.

**New York, NY** — Meeting of Gay and Lesbian Blind at the Gay and Lesbian Services Center. 110 E. 23rd St. Suite 502, 4-6pm. Info: Michael at 362-8729.

**New York, NY** — Rainbow Society. Deaf gay meeting. Manhattan Community Center, 75 Morton St. 2nd Sun. of the month. 2pm. 755-1426.

### mondays

**Cambridge, MA** — Parents and Friends of Gays meet on the first Monday of the month. 7:15pm sharp at the Episcopal Theological Seminary Library, 99 Brattle St. Info: 542-5188 or write: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

**Amherst, MA** — Gay/Lesbian/BI Rap Group. UMass Campus Center. 8:30-9pm. Info: 545-0154.

**Portsmouth, NH** — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

## coming events

### dec 6 sat

**Boston, MA** — Boston Alliance Against Registration and the Draft Conference. Workshops include organizing minorities, women, high schools, etc. Guerrilla theater, music, films, slide shows. Sign up in advance if possible. Info: 491-4694.

**Boston, MA** — Wallflower Order Dance Concert. Berkeley Performance Center, 136 Mass Ave. 8pm. Info: 547-1378. Interpreted for the hearing impaired.

### 7 sun

**Boston, MA** — Oasis, a coffeehouse to give performers, especially women and third world people, an opportunity to display their talents in an alcohol-free environment. Every Sunday bring your talents and instruments for an OPEN HOO! All welcome! 355 Boylston St. (Chapel entrance). 7:30pm. \$2.

**Boston, MA** — Dyke Artistry: New England Lesbian Crafts Fair. YWCA Aud., 140 Clarendon. Sat. 10am-6pm and Sun 11am-6pm. Raffles, prizes, bake sale, entertainment. Would like to demonstrate your craft? Do you need overnight housing? Info: (617) 524-4744.

### 8 mon

**Boston, MA** — Straight Talk About Lesbians, the revised slide/tape production by Liz Diamond. Artistic portrayal of lesbian's lives. Somewhere, 295 Franklin St. (near Aquarium) Benefit for Women's Educational Media Inc \$2 donation. 8pm. Info: 423-7730.

**Boston, MA** — The Front Runners running group. Jogging, running and racing for men and women. Weekly runs on Esplanade: M,W,F at 8 PM Info: 825-0181.

**Cambridge, MA** — LUNA (Lesbians United for Non-nuclear Action) meeting. Women's Educ. Ctr., 46 Pleasant. 354-8807. 7-10pm.

**Brattleboro, VT** — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

**Nashua, NH** — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

**New York, NY** — Gay Overeaters Anonymous, for lesbians and gay men, meet at 7:30pm at Gracie Square Hosp. 420 E. 78th St.

**New York, NY** — Meeting of the NY Coalition of Black and Third World Lesbians and Gays. Triangle Ctr., 26 Ninth Ave., 3rd floor. 7:30pm. Anyone interested in these issues is welcome regardless of race.

**Somerville, MA** — Women's Center Coffeehouse. 7:30-10:30pm. Entertainment for women every Mon. eve. at the Women's Center, 38 Union Sq. (above laundromat). Food and non-alcoholic refreshments. \$1 donation. Info: 623-9340. (Volunteers needed to help staff the Center, answer phones, giving referral info, etc. Info: 623-9340).

### tuesdays

**Boston, MA** — Black Men/White Men Together. Monthly meetings alternate between 2nd Tuesday and 2nd Sunday. Info: 536-1160.

**Cambridge, MA** — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

**Cambridge, MA** — Daughters of Bilitis. Organization for women. Discussion group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Call 661-3633 for info on all DOB activities.

**New Bedford, MA** — Rap group at the Aid Center. 18 S. Water St. 8-10pm. Info: 999-3141.

**Uxbridge, MA** — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

**New York, NY** — Meeting of Politically Involved Lesbians and Gays Under Twenty-two (PIGLUT), 339 Lafayette St. (top floor). Info: Michael 238-2397. Open to all 21 and under.

**Hartford, CT** — Greeter Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

**New York, NY** — WBAI (99.9FM). The Lesbian Show. 8:30pm. 279-0707.

### wednesdays

**Boston, MA** — Gay Youth Rap. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline: 428-9371.

### 9 tues

**Salem, MA** — "Gay Rights and the Moral Majority: A Community Forum," presented by the North Shore Gay Alliance. Salem Five Community Aud., 210 Essex St. 7:30pm.

### 10 wed

**New York, NY** — GAY AND LESBIAN TOWN MEETING. Agenda: Anti-Gay Violence. 7:30pm. St. John's Church, Waverly Place & W. 11th St. Wheelchair accessible.

**Boston, MA** — Mass. Gay Political Caucus. General meeting. Members and other interested persons welcome. 7:30pm. Info: 242-3544.

**Boston, MA** — Oasis. Coffeehouse. Sharon Ben-Tov, poet. Open 7:30pm, reading 8pm. Wednesdays are Women Only night. 355 Boylston St. (chapel entrance). \$3 admission.

### 11 thurs

**Boston, MA** — GCN VOLUNTEER PROOF-READING AND PASTEUP. SEE THURSDAYS ABOVE FOR DETAILS.

**Boston, MA** — "Cross Your Heart and Hope to Lie." Streeter Colby's new comedy presented by Boston's (gay) Triangle Theater Company. The Theater Factory, 367 Boylston St. (6th floor). Tonight, Friday and Saturday and next week Thursday, Friday and Saturday. 7pm. Info: 247-9265.

**Worcester, MA** — "Women Loving Women," a slide show sponsored by the Clark Gay Alliance. 8pm. 218 Old Library, corner of Main and Downing Sts.

**Boston, MA** — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

**Lynn, MA** — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

**Cambridge, MA** — Second Wave magazine is opening its collective to new members. Interested women should come to Wed. eve meetings, 8:30pm, Old Cambridge Baptist Church, 1151 Mass Ave. or call Amy at 828-7275 (h) or 495-2580 (w).

**Providence, RI** — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

**New York, NY** — "Oakdale, Indiana," a lesbian soap opera, Weds. on WBAI, 99.5FM, at 8:10 pm and at midnight.

**New York, NY** — WBAI, 99.5FM, Gay Rap 279-0707. 8:30-9:30pm.

**New York, NY** — Gay Liberation Allows Drag (GLAD) meeting. 1835 First Ave. Info: 473-5886 x204. Ask for Eve.

**New York, NY** — Chelsea Gay Association meets last Wed. of the month. Coffeehouse. Info: 891-7950.

### thursdays

**Boston, MA** — GCN proofreading and layout (basically cutting and pasting). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-ish and layout 6-ish. 22 Bromfield St. (near Park St and Washington St subway stop), 2nd floor. 428-4489.

**Boston, MA** — North American Man Boy Love Association (NAMBLA). Regular meetings on 1st and 3rd Thurs. 8pm. Glad Day Bookshop, 22 Bromfield St. (near Park St.). Info: 542-0144.

**Boston, MA** — Lesbian Youth United (LYU). Rap group. 7:30-9:30pm. For women 22 and under who are or are considering being lesbians. 128A Tremont St. (4th floor). Call BAGLY (Boston Alliance of Gay and Lesbian Youth) at 338-9472 or the Hotline 428-9371. (6pm-midnight)

**Cambridge, MA** — Daughters of Bilitis. Organization for women. Discussions and social hour. Old Cambridge Baptist Church, 1151 Mass Ave. 8pm. Call 661-3633 for info on all DOB activities.

**Hartford, CT** — "Gay Spirit", news, commentary, interviews and music, on WWUH, 91.3FM. 8:30-9pm.

**Northampton, MA** — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

**Boston, MA** — Oasis, a coffeehouse. Tonight's entertainment: Julie C. Woods, original soft rock. 7:30pm. (No admittance after 8). 355 Boylston St. (chapel entrance). \$3. Men and women welcome.

**Manchester, NH** — Battered women's support group, for rape and victims and battered women. YWCA, 72 Concord St. 7:30pm. Info: (603) 668-2299.

**Cambridge, MA** — Lesbian Liberation Holiday Party. All women welcome. 8pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

### 12 fri

**Boston, MA** — GCN VOLUNTEER NIGHT FOR SENDING OUT THE PAPER. SEE FRIDAYS ABOVE FOR DETAILS.

**Boston, MA** — Oasis, a coffeehouse with entertainment. Tonight: Maxine Feldman, original folk. Open 7:30pm, performance at 8pm. No one admitted after 8. 355 Boylston St. (chapel entrance). Alcohol free. Photographic exhibit by Susan Fielschmann. \$3. Women and men welcome.

**Peterborough, NH** — Womanpride: a multiart performance dramatizing the roots of the women's movement. 8pm. Conval High School, Rt. 202 North. Info: (603) 924-6331 or 357-3906.

### 13 sat

**Boston, MA** — "Women's Words": a day-long writing workshop, facilitated by Beth Hodges. Potluck dinner with slide show by Malda Tilchen ("Lesbian Pulp Novels"). Info: Beth 566-2153.

**Cambridge, MA** — Lesbian Liberation leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

**Cambridge, MA** — Lesbians with children support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**Somerville, MA** — Lesbian Support Group for younger women. Somerville Women's Center, 38 Union Square, (2nd floor over laundromat). 8pm. Info: 623-9340.

**New York, NY** — Biweekly gay male "S" support group. 8pm. Info: Brian 243-3 (6-10pm).

**New York, NY** — General meeting of the Committee of Lesbian and Gay Male Socialists. NY Marxist School, 151 W 19th St. 7th fl. 7:30pm. Info: 988-3012.

**New York, NY** — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Hudson). 8:30pm. All are welcome!

**Boston, MA** — N.U. Lambda, Northeast University's social and support group for lesbians, gay men and their friends meet every Thursday at 245 Ell Center. 7pm.

**Middlebury, VT** — Gay Men's Self-affirmation Group. 7:30-9:30pm. Info: 388-6819 eves 388-6752 days.

### fridays

**Boston, MA** — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of things we do need help!) Refreshments a good times. Men and women welcome. 4-4489.

**Boston, MA** — Chiltern basketball. 7-9. Lindemann Ctr. (near Gov't Ctr.), Stanford entrance. FREE! Info: Tony 236-1914.

**Boston, MA** — Chiltern swimming. 7-10. Lindemann Center (near Gov't Center). Info: Joe 227-5363.

**Cambridge, MA** — Daughters of Bilitis. Open 35 rap group at Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. (4th Friday and 2nd Wednesday of each month.)

**Pittsfield, MA** — Lesbians United meeting. Info: Women's Services Center, 499-2425.

**New York, NY** — Consciousness Raising. Reclaim, sponsored by Black and White Men Together (BWMT)/NY. 7:30pm. Info: Henry 873-5572 or 799-9432 or Richard at 431-4674.

### saturdays

**Boston, MA** — Gay Youth. Outing and activities for lesbians and gay men 14-22. Organized by the Boston Alliance of Gay and Lesbian Youth (BAGLY). 128A Tremont St. (near Park St.), 4th floor. Info: BAGLY 338-9472 (Wed. & Thurs. eves) or Hotline 428-9371 (8-midnight).

**Providence, RI** — Gay Youth Group meet every other Saturday. Info: 272-9247.

**Boston, MA** — Oasis, a coffeehouse with entertainment. Tonight: Andrea Loewenstein and Waltra Borawski will read their poetry a prose. Doors open at 7:30pm, reading begins at 8 (no one admitted after 8). \$3. 355 Boylston St. (chapel entrance).

**New York, NY** — Lavender Left Network Conference and Forum: "An Exploration of Socialism and Feminism in the Lesbian and Gay Liberation Movement." NY Marxist School, 151 W. 19th St. (east of 7th Ave.) Network conference: 10am-1pm. Forum: 3pm-6pm. \$2 at the door. Party begins at 9pm. Cash bar, dancing.

**New York, NY** — Mini-White House Conference on Aging: Lesbian and Gay Community Forum. Lesbians and gay men of all ages are invited to speak. Noon-5pm. Hunter College, 695 Park Ave. (at 69th St.). Sponsored by SAGE and Lesbians Rising at Hunter College. Info: SAGE, 741-2247.

### 14 sun

**Boston, MA** — Black and White Men Together/Boston. Meeting and social at 2pm. Info: John 536-1160, Ron 267-8190, or George 536-9420; or write BWMT, c/o GCN Box 1, Bromfield St. Boston, MA 02108.

**Cambridge, MA** — Boston Lesbians and Gay Men Against the Right (BLAGMAR) is looking for new members. Come and meet us at the Red Book Store, 136 River St. at 7pm or call 282-9559 for more info.

### 17 wed

**New York, NY** — March With The Band Int. Alice Tully Hall! New York Gay Community Marching Band and The Stonewall Chorus. 8pm. Lincoln Center. Info: 874-6770.

**The deadline for Calendar items is Tuesday at noon for the following issue.**